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THE ZULU CATASTROPHE.

THE Government have exhibited commendable promptitude in the despatch of reinforcements to South Africa. A war which has begun with a great disaster to the British arms must now be prosecuted till the reverse has been fully retrieved, and ample security taken against the danger to which it has undoubtedly exposed our South African colonies. The extent of that danger is not yet known. Very little further news has arrived since the despatch from Lord Chelmsford which gave the outline of the terrible disaster of January 22, and we must patiently await the arrival of further telegrams in anticipation of the next incoming mail.

But the terrible calamity with which this war has begun makes it only the more desirable that the fullest inquiry should take place into its history. We pointed out last week that Lord Chelmsford and Sir Bartle Frere were alone to blame if the defeat arose from any insufficiency in their preparations. They chose their own time for the conflict; and it appears that they had expressed full satisfaction with the forces they possessed for carrying it on. The expectation in the colony was that there would be scarcely any resistance; and Lord Chelmsford Sir Bartle Frere seem to have acted on this delusive idea. Hence, probably, the haste of the latter to begin the war before public opinion at home could condemn the aggression; and of the former to march in somewhat loose and too extended line into the invaded territory. In the Official Correspondence respecting the war, two large volumes of which have been issued during the week, there is a despatch from Sir Theophilus Shepstone, in which he says that the Zulu power was likely to fall to pieces when it was touched, and that Sir Bartle Frere would probably be compelled, at once, to take over the Government. May not the unfounded confidence thus expressed account for the disaster? It was an attempt to snatch an easy victory which has resulted in sending home the melancholy confession of a disastrous defeat. This haste was, moreover, quite in keeping with the headstrong course Sir Bartle Frere seems to have adopted all through.

The story of the war, as told in the two Blue Books now before the public, shows it to be almost entirely Sir Bartle Frere's war. In his last despatch, dated Jan. 23, the Colonial Secretary tells the High Commissioner that the Government were surprised to find hostilities imminent, and that previous communications had not prepared them for the course he had deemed it necessary to take. Sir M. Hicks-Beach goes even farther than this, and expresses to Sir Bartle Frere his regret that he had not consulted the Home Govern-

ment as to the terms of the ultimatum to Cetewayo before it was presented to the Zulu king. The Colonial Secretary goes on to say, "In making these observations, however, I do not desire to question the propriety of the policy which you have adopted in the face of a difficult and complicated condition of affairs." He concludes by expressing the hope that if military operations became necessary, "the arrangements you have reported may secure that they should be brought to an early and decisive termination, with the result of finally relieving Her Majesty's subjects in Natal and the Transvaal from the danger to which they are exposed." This mild rebuke, with its sanction of Sir Bartle Frere's policy, and its concluding expression of hopes for its success, was written on Jan. 23, and the disaster which has so terribly increased the danger actually happened on the preceding day.

There is no need that we should trace the development of the policy thus mildly reprov'd and timidly sanctioned by the Colonial Office. We have previously pointed out the apparent determination of Sir Bartle Frere not to be satisfied with any concessions Cetewayo might make. The papers now published suggest at many points that he has overridden even the best authorities in Natal itself. Sir Henry Bulwer agrees with the High Commissioner in regarding the despotism of Cetewayo and his large army as a menace to Natal; but he expresses no approval of the attempt to precipitate a quarrel, and suggests a more cautious policy. Indeed, the war seems to have been entered on in opposition to the opinion of the two men who in all Africa probably knew best what the situation in Natal demands—the Lieutenant-Governor and the Secretary for Native Affairs of that colony. Sir Bartle Frere seems to have gone to the Cape, as Lord Lytton went to India, with a resolve to initiate a new and more aggressive policy. In carrying out this policy he has neglected the advice of men on the spot who had more knowledge of African affairs and more patience in dealing with them; and he has hastily tried to cut the knot they would patiently have untied. Lord Kimberley probably expressed their opinion when he said it had always been his opinion that if there must be a collision with the Zulus it was better later than sooner. Sir Bartle Frere resolved that it should be sooner rather than later, and he has brought it about at once.

The question, however, arises how far the Government is responsible for this very serious state of things. If, as everything seems to indicate, this quondam philanthropist has made this war on his own account, why has he ventured to do so? Had he reason to know that as the unprincipled policy he advocated had been adopted in Afghanistan, it would only be mildly resisted at the Colonial Office when put in action in South Africa, and might recommend him to confidence rather than rebuke in influential quarters at home? Or did he go out, as Lord Lytton evidently did, with some private understanding—shall we say with the Prime Minister himself—which contradicted the apparent tone of the official instructions and despatches? The sentiments expressed by Sir M. Hicks-Beach in his despatches to the blustering High Commissioner are most moderate and just; and if they seem to us to have a slightly suspicious look of being manufactured for home consumption rather than for Colonial use, the blame must rest on the remarkable divergence between what the Government seems

to desire and what its Commissioner actually does. The Ministry presents itself in these despatches in an attitude of most commendable caution and reluctance to go to war, while its Commissioner shows himself eager for what he from the first regarded as the inevitable conflict. The Cabinet, however, does not overrule him, but allows itself to be dragged into the war, all the while declaring that it cannot see the need of it. Sir Bartle Frere's own apology for the aggression is that Cetewayo is an armed tyrant, whose presence on our borders is a chronic danger. He probably felt that this argument ought to be irresistible with a Government which goes to war for a scientific frontier. If, however, it is to be applied in Africa, not only must Zululand be annexed as Sir B. Frere proposes, but we must put down all its internal despots, and govern the whole land from the lakes to the Cape, and from sea to sea. This is, perhaps, the logical result of the policy of a "Big England"—to be made big by annexation—and however agreeable it may be to the classes who profit by war at home, or to colonists who bear none of the expense abroad, it deserves the serious consideration of over-burdened British tax-payers on whose weary and heavy-laden shoulders all the cost and all the burden must fall.

THE REOPENING OF PARLIAMENT.

THE disaster in South Africa might account for the melancholy, but not for the languor that hung over the first night of the adjourned session. The sense of unreality pervading both Houses was spread over the country as well. Never probably were newspapers looked for with less curiosity on the reassembling of the national Legislature. Every one knew that the Ministry had nothing to say; and though Lord Beaconsfield said it very well, having a peculiar gift that way, even his unruffled audacity somewhat palls upon the taste, as the price we have to pay for our entertainment grows more and more alarming. Never surely did an opening night show less Parliamentary appreciation of the country's needs. Debt is rolling up, taxation is pressing hardly, commercial confidence is paralysed, strikes are ruining both masters and men. Ireland demands a more equal franchise, Scotland is weary of a glaringly unjust Establishment, England craves a fuller development of municipal institutions—a point on which we are glad to find ourselves for once in accord with Mr. Matthew Arnold. All these are patent facts, which a man must be blind or infatuated to deny. And such facts represent the real and pressing needs of the day. Compared with these, the intrigues of Russia in Central Asia, or the perversity of the Ameer of Afghanistan, are of as little practical importance as the opinions of the Man in the Moon. And what has our Government to say about these things? Nearly the half of Lord Beaconsfield's speech was taken up, not unnaturally perhaps, with the Zulu catastrophe. The greater part of the remainder was occupied with Afghanistan, Turkey, and Cyprus. And when at last the needs of Englishmen at home were remembered, we were put off with a barren list of formal amendments in the law, some of which, indeed, as the consolidation of the criminal code, may be very desirable if they are well done; but all of which together would fall miserably short of the real needs of the State. There is perhaps, or there might be, the possibility of a sound reform in the proposition to establish county boards. But if we get nothing better than the

former bill on the subject, we had much rather see it omitted. A new-fangled organisation of the gentry can benefit neither farmers nor labourers. We want something that will rouse and combine and educate the sleepy rural population. But as to the projects for cobbling the laws of bankruptcy, and of summary jurisdiction, and of Irish grand juries, and all the rest, we do not say they are bad. We only maintain that the country which can afford to parade them as the main work of a Parliamentary session ought to be in the position of a nation without a history—too well off to need heroic effort. As we read the signs of the times, that is scarcely our position just now. We want rather an earnest, honest effort to staunch the wounds at which the life of the nation is running out. The real bankruptcy law needed is the abolition of a bankrupt Ministry.

The same air of unreality pervaded all the eloquence expended on foreign policy. If we are to manage the world, at least let us do the work honestly, and frankly recognise the world's true needs. But according to the Prime Minister and the Chancellor of the Exchequer, the world wants nothing so much as the Sultan of Turkey. We are not of that opinion, nor are those millions of harried and plundered Christians in the provinces with whom the decision in the long run must rest. The inexorable need of South-East Europe is a Government based on such better qualities as the people already possess, and so constituted as gradually to elevate them in the practice and the virtues of political freedom. There is no dispute but that some approximation towards such a reform is made by the Berlin Treaty. But it is spoiled because the Sultan's Government was first, and the provincial population only second, in our statesmen's thoughts. Indeed, we have Lord Beaconsfield's authority for saying that the emancipation of Bulgaria and Roumelia was permitted mainly with a view to the consolidation of the Sultan's dominions. The Ministerial statements on Thursday night were in strict accordance with this fixed idea. It was assumed that the whole country was craving to hear how the Sultan was getting on, and would be inexpressibly gratified to hear that he was doing no worse than circumstances would lead us to suppose. Now, we maintain that this is as unreal as any solemn farce enacted by the proverbial augur of antiquity. To look for genuine reforms from the Court of Constantinople would be as reasonable as to wait for a sow to cleanse its sty. And the offence to surrounding neighbours is as rank in the one case as in the other. Everyone knows this. We may credit the Ministry with hopes on the subject, at the expense of their common-sense. But we cannot possibly credit them with belief. There is not a living Jingo who in his heart believes that the Sultan ever intends anything of the sort. Yet the Parliament of the hardest worked people in the world can find no better occupation on its reassembling than a game at make-believe concerning Turkish reform. The same hollowness reverberates in every word about India and Afghanistan. It is a happy thing to hear that "Her Majesty's Government have the satisfaction of feeling that the object of their interference" in the latter country "is accomplished." The boy in the fable might have boasted with equal truth, as he grasped the handful of filberts inside the narrow-necked jar, that "his object was accomplished." But it would have been more prudent to wait until he had discovered how to withdraw his hands without dropping his gains. Does any practical Indian statesman of any great authority believe that the most crying need of the people and of the commerce of India is "possession of the three great highways connecting 'the peninsula' with Afghanistan?" We need not go so far as to insist that the highways are of no value unless you intend to travel along them. We need not refuse to believe in Russian ambition. But even if the latter were as threatening as the most fanatical Russophobists say it is likely to be in twenty years' time, surely famine and debt, and misery and discontent, are more obvious evils. If a man with a starving family and a work-

shop smouldering into flame were to call his children together in solemn conclave, and, after a flourish about his enterprising spirit, were to boast that he had made Toby Tossopot sign the pledge for the fiftieth time half-an-hour ago, and that the latter was keeping it wonderfully; if he were further to add that his workshop would be all right now, because he had knocked a hole through the wall into a neighbouring powder-magazine, he would talk as relevantly and as wisely as our Government last Thursday evening. But if the children understood their own interest they would suggest to the parent that a little country air would do him good.

THE IRISH FRANCHISE.

THE majority against Mr. Meldon's proposal to assimilate the Irish borough franchise to the English was larger than might have been anticipated. But, large as it was, it certainly knocked another nail in the coffin of the Government. Nothing surely could be more reasonable and natural than the proposal itself, and Mr. Meldon took care not to throw away any advantage through exaggeration or violence. His speech was a model of moderation. While he urged the House to do a simple act of justice to Ireland, he did not aggravate the Tories to whom he appealed by calling the franchise a right. What he asked was that a "privilege which had been extended to England and Scotland in 1867" should also be extended to Ireland. Now, common-sense would surely suggest that, if the long story of Irish discontent is ever to be brought to an end, it can only be by a patient, brave, and generous concession to the sister island of a completely equal share in the powers and privileges of our united Constitution. So long as human nature remains what it is—to say nothing of Irish nature, which is in some respects human nature intensified—it is absurd to expect that any part of the United Kingdom should be truly contented so long as any stigma of social or political inferiority is formally and legally attached to it. Of course, there may be sufficient reasons for continuing such a stamp of inferiority. If any part of the United Kingdom is inhabited by savages, maniacs, or idiots, this fact constitutes an ample justification for depriving it of the franchise, and of much else besides. Indeed, a very much smaller difference in civilisation or intellect might constitute a serious ground for objecting to political equality. But in proportion as such differences are diminished in degree, it becomes a more and more delicate question whether we shall not do more harm by maintaining the formal stigma of inferiority than by removing it, and doing our best to educate those upon whom we confer powers for which they are scarcely ripe. It is not enough, then, to urge that the Irish peasants are ignorant; for illiterate voters are not altogether unrecognised by the English Reform Acts. It is not enough to insist that the unenfranchised class in Ireland is subject to the priests; for in these days of Ritualism a large and increasing number of the enfranchised classes in England are under precisely the same domination. It is not enough to say that Ireland is different from England. What has to be shown is that the people rated under 4*l.* in Ireland are so utterly different from the people rated over 4*l.* that a grave Constitutional danger would be involved in their enfranchisement.

To do the supporters of the Government justice, this last was precisely the ground they tried to make good. Whether by their mode of stating the argument they expected to strengthen the bonds of sympathy between the Irish contingent and the idol of their own worship is best known to themselves. But Irishmen are not usually considered to be the most meek-spirited race in the world, and what are they likely to feel under the shafts of Mr. O. Lewis's indignant contempt? "What was the class," he asked, "that was proposed to be introduced by this measure? Were they intelligent shopkeepers, or the best part of the working-class—artisans, artificers, mechanics—occupying a respectable position? No, they were

men who lived in hovels, with members of the animal creation mixing with them." No doubt it is the case that, on the strictly utilitarian principle of rendering honour in return only for solid advantages, the pig and the donkey do receive an amount of consideration in rural Irish homes which appears to our fanciful sentiment a little exaggerated. But surely to class them with the lower creation on this account is ungenerous, or at any rate impolitic. "To extend the franchise to such people," said Mr. Lewis, "would be to degrade it!" This may be frank speaking, but it is not very soothing, and we are almost inclined to hope that Mr. Lewis is right when he says that the people under a 4*l.* rating do not read the newspapers.

Mr. Forster put the issue on the right footing when he said that "the burden of proof lay with their opponents, as the treatment of Ireland was exceptional, and needed explanation." He anticipated the retort that the same argument would apply to the case of the county franchise. He freely acknowledged that it did, and declared himself quite ready to maintain a uniform suffrage for the whole kingdom. We are glad to hear broad, masculine Liberalism of this kind from the member for Bradford. We only trust the time may come when he will realise that, if English analogies are applicable to Ireland, the reverse is also possible, and that religious equality is as good for us as it is for a country where the majority happens to be adverse to the right honourable gentleman's own ecclesiastical preferences. Mr. Lowther, on behalf of the Government, had absolutely nothing to say, except that he would much rather let the matter alone. He deprecated "piecemeal legislation" on the subject of Parliamentary reform. He was very severe against the attempt of private members to "tinker the Constitution of the country." He urged that redistribution of seats must go with an extension of the franchise. But he hinted at no reason whatever why the assimilation of the Irish franchise to the English should need a larger measure of redistribution. The Marquis of Hartington replied mainly to the member for Londonderry, and he did so very effectively. He reminded him that his depreciation of the poor in Ireland was only a reproduction of the arguments he had advanced against the English Reform Bill of 1867. He had spoken then with equal terror of the results that would be produced if household suffrage were granted in the towns. The reminder was sufficient to show that Mr. Lewis's objection to poor Irishmen was probably not grounded on any special knowledge of them, but only on a constitutional aversion to the vulgarities of lowly life. The leader of the Opposition also enunciated a very sound principle when he declared that Ireland was not to be kept free from agitation by political inferiority or deprivation of the constitutional channels for the expression of popular opinion.

On the whole it seems to us that the permanent influence of the debate must be just the reverse of the temporary effect of the division. The equalisation of the Irish franchise to that of England is now a foregone conclusion. Irish members can obtain it at any time by throwing their strength on the side of the Liberal party. But if they persist in chasing shadows of impossible denominational privilege, they can form no real alliance, either with the one political party or the other, while they leave the welfare of their country to be the sport of both.

THE CHURCH TIMES AND RELIGIOUS STATISTICS.

To the Editor of the Nonconformist.

SIR,—A letter of mine, which appeared in your columns on January 1, pointing out some mistakes in a pamphlet issued from the Wesleyan Conference Office, appears to have given rise to considerable controversy. In that letter I endeavoured to furnish, from the best data procurable, a statement of the approximate accommodation for public worship supplied by the leading religious bodies in England and Wales, that of the Established Church being estimated at about 6,032,000 sittings. This

statement has been met by the *Church Times* by a counter claim for at least 7,000,000 sittings; and this counter claim has now for some weeks past been debated between that journal and your own. In a long article in its last issue the *Church Times* reiterates its claim, but without even referring to arguments fatal to it which I find in your issue of February 5. Moreover, it states that it has arrived at its conclusions by "three separate and convergent processes," forming a "threefold cord" which it will not be easy to break.

While at the outset I did not anticipate that so much controversy would arise concerning the reasonable and fair estimate contained in my letter, still less was I prepared for the kind of strategy by which it has been attempted to undermine the conclusions reached. But although considerations of ecclesiastical and political importance may underlie the numerical dispute, under the circumstances I should not have thought it necessary to trouble you again on this subject had not inquiry led me to make certain discoveries concerning documents quoted in the *Church Times* in support of its claim. These, whilst they throw light upon points in dispute, go far to show that the trusted strands of the "threefold cord" of your opponent have no inconsiderable resemblance in their strength to the green withs of Delilah that never were dried.

The *Church Times* founds its claim upon calculations based (1) upon a report of a committee of the Lower House of the Southern Convocation, bearing date May, 1873; (2) upon some figures in the census of 1851, relating to the dates at which then existing churches were supposed to have been erected; and (3) upon the operations of the Incorporated Church Building Society, as detailed in one or two recent reports. Each of these documents requires a few words of remark.

(1) Report of Committee of Convocation.—From the report lying before me it appears that the committee was appointed March 28, 1872, "to consider what deficiencies exist in the amount of spiritual ministrations provided by the Church of England for the people of England, and the means by which those wants may be best supplied." The committee was reappointed after its dissolution in February, 1874, and its report, dated February, 1876, is signed by its authority by "Robert Gregory, Chairman." It had previously published a short report, which is stated in a note to be embodied in the full report as Appendices A and B, and these contain statistics of churches consecrated from 1801 to 1875 inclusive. The total number of such churches is given as 4,414, of which 1,015 represent "churches rebuilt," and 3,399 are "additional churches." On January 10, the *Church Times* quoted the figures referring to additional churches, for the years between 1841 and 1871, in three groups of ten years each, as follows, viz., 1841 to '51—718; 1851 to '61—667; 1861 to '71—798; average per decennium since 1851—732½. The inference deduced was as follows: Since 732½ exceeds 718, the progress of Church extension since 1851 has been more rapid than before that date; hence whatever the number of sittings gained from 1841 to '51, the gain since for each ten years will be proportionately greater. Working these figures with others previously referred to from the census of 1851, and from the Church Building Society reports, the *Church Times* easily brings up the Established Church sittings to 7,000,000.

But, on comparison with the Convocation report, it comes out that the figures have been most incorrectly quoted by the *Church Times*. This will clearly appear from the following table, in which the figures in the first column represent the statements of the *Church Times*, and those in the last three columns represent the actual numbers in the report. Columns A and B compare together:—

A.		B.	C.	D.
Church Times.	Periods.	Additional Churches.	Churches Rebuilt.	Total New Churches.
718	1841-1851	759	170	929
667	1851-1861	654	166	820
798	1861-1871	791	319	1,110

It will thus be seen that the average of the two last decennial periods is not 732½, but 722½ additional churches, and that the progress between 1841 and 1851 was not 718 but 759. So that instead of the rates thus shown taken together being higher since 1851 than before that year, they are, in fact, much lower. This disposes of strand number one of the "threefold cord." From 1871 to 1875 the report gives 356 additional churches, and if, in similar proportion, we add to these 214 for the three years since elapsed, we have a total of 2,015 additional churches consecrated since 1851, instead of the 2,053 claimed by the *Church Times* on the alleged authority of this same report.

(2) Tables in the census of 1851 referring to the dates of erection of the various churches, or founded upon that calculation.—Whilst

characterising the census of 1851 as a "statistical hoax," in as far as it favours the claims of Dissenters, the *Church Times* adopts out of it a certain table referring to the dates of erection of certain of the churches, and it founds upon it the conclusion that between 1841 and 1851 there were 1,197 new churches erected as compared with 667 during the previous ten years. You have already pointed out that this table does not claim to be a strictly accurate statement, as indeed anyone on looking at it may see. This table is quoted *en bloc* in the Convocation return, which, after alluding to the alleged inaccuracy of the returns on some points, goes on to say, "Possibly with respect to the number of churches, &c., they may be correct." I append the table below, together with the returns of newly-consecrated churches for the same period from the Convocation report, separated from the former by a vertical rule.

CENSUS RETURNS.		CONVOCAATION REPORT.		
Built before 1801.		Additional.	Rebuilt.	Total.
" from 1801 to 1811	55	28	15	43
" " 1811 to 1821	97	70	26	96
" " 1821 to 1831	276	235	73	308
" " 1831 to 1841	667	514	86	600
" " 1841 to 1851	1,197	759	170	929
Dates not mentioned but previous to 1851—2,118	2,292	1,606	370	1,976

The discrepancy between these two sets of figures is very considerable, and amounts in all to 316 churches, even when those rebuilt are included with the additional churches. The greater part of the discrepancy refers to the last period of ten years. If the Convocation returns are to be relied upon, they reduce the increase from 530 to 329; and this must upset any calculation of the rates of progress founded upon the figures of this table, or of others constructed from it. The question of the general accuracy of the census returns, however, is not affected by this table, because strict accuracy is stated not to be claimed for it, and because it is evident that the allotment of the 2,118 churches with dates not mentioned must materially affect the whole calculation. The probability is that these and some others were built prior to 1801. Thus breaks the second strand of this "threefold cord."

The number of sittings apportioned, in Table 13 of the Census returns, to the ten years 1841-51, as the result of the incorrect arrangement of churches just referred to, is 542,079, or about 54,208 per year. Wishing, however, to obtain a more favourable basis for a calculation, the *Church Times* quotes separately from Table 14 the alleged rates of increase respectively in the "large town districts" and in the "residue of the country." This table is preceded by a paragraph pointing out the conclusion to be drawn from it "if accurate." The increase is given at 388,523 sittings for the former districts, and 230,237 for the latter; making, when taken together, a total of 618,760, or 61,876 per annum—a number which the *Church Times* adopts. It is evident, however, that this table cannot be accurate, because it gives in its two parts 76,681 sittings more than Table 13; a result probably due to the overlapping in certain parts of urban and rural returns, and a source of inaccuracy that would not apply to the table last mentioned. Then multiplying the alleged average of 61,876 sittings per annum by twenty-seven years, the *Church Times* gets a total of 1,670,652 as the increase since 1851. But if the evidently more correct reckoning, from the premises adopted, given in Table 13, be taken, viz., 54,208 sittings per annum, the result of the multiplication would give only 1,463,616, or 207,036 less than the claim made. It results, however, from the inaccuracy in the allocation of churches referred to in the preceding paragraph, that not the slightest dependence can be placed upon any calculation grounded upon these premises, whether as to Table 13 or Table 14.

This will appear the more clearly from a certain statement given in the Convocation return, forming one strand in the threefold cord relied upon by the *Church Times* to establish its own claim, in opposition to my estimate. To this fact I must draw particular attention, as one which will naturally occasion surprise; for it must be borne in mind that the *Church Times* has cited this report to support its claim to 7,000,000 sittings. Will it be believed that Appendix H of this same report furnishes a statement of the sittings in all the dioceses in the provinces of Canterbury and York, summing them up as 3,952,296 in the former, and 1,277,415 in the latter, which, taken together, amount to 5,229,711 sittings down to the end of 1875! Allowing, upon the most liberal estimate permissible, for the 214 churches probably built since, as shown above, the total only amounts to some 5,394,000 sittings. Also the current number of "Whitaker's Almanack," to a back number of which the *Church Times* refers, states that "the Church population is

estimated on trustworthy data at about 12,500,000, and 5,850,000 sittings are available for them." Yet the *Church Times* pretends that my estimate of 6,032,000 in 1877 is much under the mark. In this case clearly the engineer is "hoist with his own petard."

(3) Reports of the Incorporated Church Building Society.—The *Church Times* of the 31st ult. stated that between 1818 and 1876 this society had helped to erect 1,743 churches, and to enlarge or rebuild 4,780 others, providing by these means 1,621,930 additional sittings; so that each additional church represented a gross increase of 930 sittings, and this number, multiplied by the alleged number of new churches since 1801, together with certain unconsecrated buildings, would give a total of 3,500,000 sittings, or more than 7,000,000 now. On the subsequent publication of a more recent report, this average of 930 sittings was stated by the *Church Times* to be reduced to 923 per new church, owing to the society having recently taken to aiding in building small chapels-of-ease. By the courtesy of the secretary of the society I have been enabled to analyse their published reports from the commencement with a view to ascertain as accurately as possible what the average capacity of the old and new churches really is. Down to 1850 the published reports are very meagre in detail, and no report was published in 1852. But by averaging for that year, and also for some of the details for 1878 yet unpublished, I have been able to get a pretty full statement of particulars for the twenty-eight years from 1851 down to 1878, and a more complete analysis for the twenty-two years from 1856, when a slight but important change was introduced into the reports. Some of the results thus obtained are summarised thus:—Total additional sittings "proposed to be obtained" by grants for all purposes from 1851 to 1879, 754,396; additional churches erected, 925, of which 660 were in urban districts and 265 in rural districts; average capacity of 1,174 old churches in urban districts, 679 sittings; average capacity of 2,265 old churches in rural districts, 237 sittings; average capacity of 3,439 old churches in urban and rural districts taken together, 387 sittings, (as compared with averages of 577 sittings, 313 sittings, and 377 sittings respectively in the census returns of 1851); churches rebuilt, 463; churches enlarged or reseat, 1,823; amount of grants voted from 1818 down to end of 1877, 852,248; amount of grants cancelled 96,467, or about 11 1-3rd per cent., requiring deductions to a corresponding amount from the record of results.

For the period of twenty-two years commencing with 1856, the results are as follows:—Total additional churches, 711, viz., 506 urban and 205 rural; total additional sittings "proposed to be obtained," 582,456, viz., by additional churches, 348,543 sittings, and by rebuildings and enlargements, 233,913; the latter reduced by 11 1-3rd per cent. on account of refunds, 197,403 sittings; average capacity of 711 new churches, 490 sittings; net additional sittings "proposed to be obtained" in old churches for every additional church erected, 278; additional sittings thus represented by each additional church erected since 1856, according to the statements of the Incorporated Church Building Society—768, as against the 923 sittings claimed by the *Church Times* on the authority of these same reports. But in the face of the official statement in the Convocation report, giving the sittings in 1875 at 5,229,711, there is a very strong probability that many of the sittings thus "proposed to be obtained" have not actually been furnished, or that many sittings in churches rebuilt, have been by mistake reckoned as additional sittings. The total provision in proportion to the population, made by the Established Church of England, in old and new sittings, in 2,996 assisted parishes and districts, as recorded under each year, was, for 2 years—for 1 in 4 of the population; for 13 years—for 1 in 5; and for 7 years—for 1 in 6. Thus breaks the third strand in the "threefold cord" of the *Church Times*. I leave it to the public generally to judge as to whether my estimate has been invalidated by the assertions of that journal, and what bearing its statements may have upon its own reputation for fairness and veracity.

Possibly, however, new sittings, furnished by the enlargement of old buildings, have not sufficiently entered into the calculation all round. It appears from the figures published in their respective Year-Books, that last year the Baptists spent 22,568*l.* in enlargements, a sum nearly equal to 16½ per cent. on their expenditure for building sixty-five new chapels, and the Wesleyans spent 69,268*l.* on enlargements, being the equivalent of 22 1-6th per cent. on their outlay upon 157 new chapels.

Since the great end in view in these investigations is the attainment of the simple truth in every case, if any denomination feels

itself aggrieved by the estimates made of its share in the joint provision for public worship, there is all the more reason why it should join in seeking the simple remedy of a trustworthy official census of public worship in 1881.

I am, Sir, yours faithfully,
GOODEVE MABBS.
Shepherd's Bush, Feb. 17, 1879.

MR. BALFOUR'S BURIAL BILL.

This bill comes on for discussion this afternoon, and it is understood that Mr. Osborne Morgan and the Liberal party generally will vote for the second reading, on the ground that it concedes the principle of Mr. Morgan's measure, while limiting the application of that principle. To make his position quite plain, Mr. Morgan has given notice of the amendments to be moved in committee, in the event of the bill reaching that stage—which we do not regard as a probable event.

The first amendment deals with the 6th Clause, which we give as it now stands in the bill:—

Where the person charged with or taking upon himself the responsibility of providing for the burial of a deceased person shall by notice in writing to the incumbent or minister for the time being in charge of the parish in the churchyard of which the deceased person is by this Act or otherwise by law entitled to burial, signify his desire that the burial may be allowed to take place in the churchyard, either—

1. Without the performance therein of any religious service or ceremony; or
2. Without the performance therein of the burial service of the Church of England, but with such religious service or ceremony as is agreeable with the usages of the religious society (other than the Church of England) of which the deceased person at the time of his death was a member,

the burial, hereinafter called a burial under this Act, shall, subject to the restrictions and provisions in this Act contained, be allowed to take place in the churchyard in the manner desired by the notice.

It is proposed to omit the italicised words, and that sub-section 2 shall stand thus:—

Without the performance therein of the burial service of the Church of England, but with some other religious service or other ceremony.

This, it will be observed, gets rid of an unreasonable restriction, and gives all the liberty that can be desired.

Clause 6 it is proposed wholly to strike out. It contains most important limitations, which would make the bill inoperative in many parishes. The clause is as follows:—

A burial under this Act shall be conducted in a decent and orderly manner, and no service or ceremony shall be performed thereat except such as is authorised by this Act, and is of a solemn and Christian character; nor shall any such service or ceremony be performed at a burial under this Act; where either—

1. The churchyard or the part of the churchyard in which the burial is appointed to take place has been acquired by gift or by means of voluntary contributions within the period of fifty years before the commencement of this Act, or, if the acquisition be of earlier date, is by the express terms of the instrument of conveyance provided exclusively for burials to take place therein with the burial service of the Church of England; or
2. There exists, or after the commencement of this Act shall be provided, within the parish in which the churchyard is situated, or within three miles of such churchyard, a cemetery or other unconsecrated grave-yard available for the burial of the deceased person.

Provided, in the case of a churchyard or part of a churchyard acquired by gift, that it shall be lawful for the donor, or if the donor be deceased, for the legal representative of the donor, to signify in writing his desire that the exception contained in the paragraphs of this section numbered one and two respectively or either of them, shall not apply, and thereafter the same shall not apply accordingly.

The third amendment is in Clause 11, and imports a provision struck out of Clause 6. It proposes that the clause, instead of beginning "Every person acting in contravention of the preceding section," shall stand thus:—

A burial under this Act shall be conducted in a decent and orderly manner, and every person guilty of disorderly, indecent, or offensive conduct at or of wilfully obstructing a burial under this Act, or any service or ceremony authorised by this Act, shall be guilty of a misdemeanour, and shall be liable on conviction thereof to a penalty not exceeding fifty pounds, or to imprisonment for a period not exceeding six months, with or without hard labour, as the Court before which the case is tried may think fit.

It will be seen that these amendments, while very simple in form, would considerably increase the value of the bill. They would, in fact, if carried, make the bill as good as Mr. Morgan's, and in some respects better.

MR. MONK'S CHURCHYARDS BILL.

We have already described the drift of "The Consecration of Churchyards Acts (1867) Amendment Bill," which proposes to perpetuate sectarian distinctions at the grave, introduced by the Liberal member for Gloucester city. This obnoxious measure has recently been under the consideration of the Committee of Dissenting Deputies, as well as the Executive of the Liberation Society, and their

objections to the measure are thus succinctly recorded:—

(1) That the bill will fail to remove the grievance complained of by Nonconformists in connection with interments in churchyards; and (2) That it is highly objectionable; amongst other reasons because (a) The Bill will have no effect in the case of parishes in which no additions will be made to churchyards, and which will, for a lengthened period, be sufficient for the wants of the parishioners. Nor even where unconsecrated ground is added to churchyards will it afford any relief to Nonconformists whose family graves are in the ancient and consecrated parts thereof. (b) The bill will, so far as it is operative, introduce into churchyards the offensive and unnecessary sectarian distinction between consecrated and unconsecrated ground which now exists in parochial and other cemeteries, and will also involve in many cases much practical inconvenience. This committee is further of opinion that no measure will prove adequate as a settlement of the burials question which does not give to parishioners, concurrently with the right of interment, the right to have such burial services or ceremonies as they may desire, whether in consecrated or in unconsecrated ground. It therefore hopes that Mr. Monk will not persist with his measure; but should he do so, it will look to the Liberal members of the House of Commons to take such steps as may be necessary to prevent its becoming law.

Assuming that Mr. Monk has not been aware of the grave objections to be urged against his measure, we have no doubt he will pause before proceeding with a bill which, we have reason to believe, is viewed with disfavour, if not disgust, by a large section of his constituents, as well as by Nonconformists generally. The bill stands for second reading next Wednesday. If it should come on, it will no doubt be supported by the Government and opposed by the Liberal party. We hope, however, to hear that it has been withdrawn.

THE STORY OF GINX'S BABY IN ESSEX.

Ginx's Baby exists in every county, and there is no great peculiarity about him as he is to be found in Essex. He is still the same ill-fed, untalented, ill-cared for, poor human animal that he is elsewhere. But in Essex, six or seven years ago, he found some special care-takers. Mr. Pash, a Congregationalist living at Chelmsford, thought of doing something for him. The thought was no sooner considered than it began to take expression in action. Two houses were engaged as refuges for numerous Ginxes, and with heart and soul did Mr. and Mrs. Pash look after their adopted children. House was added to house. The work grew, and as it grew it became a matter of public interest. Private visitors and Government inspectors took notice of it, the latter gentlemen intimating that accommodation for these destitute waifs must be made according to law. There these formerly poor creatures were. The law had done nothing for them, but it now stepped in to intimate that no good must be done to them unless according to its own provisions, and if that were not done, why, of course, the children must be sent adrift—to earn their living by picking and stealing, and to grow up in future as they had been growing up in the past—as brutes.

No doubt some public supervision of industrial establishments is desirable, and Mr. Pash was, from all the accounts that we have read, the last person to refuse to take advantage of the opportunity thus given to him. Little more than two years ago the schools having been placed under the responsible management of a council, an application was made to the public for assistance, and at the same time another application was made to the Court of Quarter Sessions.

Now, it is at this point that the Ginx babies of Essex became the subject of the difficulty which the original Ginx experienced. Hitherto they had been educated, and well educated in all the vital doctrines of the Christian religion, and in the highest codes of morality. Their industrial school had lately been conducted under the control of a council consisting of ten gentlemen, four of whom were county magistrates and one a borough magistrate, and had been certified by the Secretary of State and the Government Inspector. The Rev. Sydney Turner, a name famous in the history of the Industrial Schools movement, had approved of the rules for religious teaching. These were very simple,—

It shall be a rule absolutely beyond any future alteration that the basis of the institution shall be Scriptural and Protestant but thoroughly unsectarian, and that without introducing any book distinctive of any religious denomination, the boys shall be educated in the fear of God and the knowledge of the Holy Scriptures.

Every religious difficulty was avoided by this simple arrangement, and the testimony is that under such management as that at Hadow it can always be avoided. This, at least, is the testimony of Her Majesty's Inspector, who says—we quote from the statement submitted by the council to the Court of Quarter Sessions,—

Entrusting the schools to private and individual effort under Government supervision has kept the system free

from that most formidable obstacle in the way of all public schemes of education shaped or directed by the State—the "Religious Difficulty." Reformatory training is of necessity essentially based upon religious influences. Little permanent impression can be made unless a sense of religious duty is aroused and religious affections awakened. For this, simple, free, Scriptural teaching, with careful personal application to the individual character, is specially required. Mere secular instruction and mere formal and dogmatic religious instruction have not much result. . . . The voluntary element in the management of the schools has effectually removed any practical difficulty, combining men of various views and denominations on their committees, ensuring freedom of religious teaching, and keeping this essentially to the plain foundation of practical Scriptural instruction in the Protestant schools, and allowing the Roman Catholic children, who form so large a proportion of the inmates, to be provided with schools appropriate to themselves, and instructed fully in the requirements of their own Church.

That is to say, what we have always known—there is no religious difficulty out of Church schools.

But, in making their application to the Court of Quarter Sessions, the council had reckoned without the clergy. No sooner was it proposed that public funds should be devoted to the extension of accommodation for Essex Ginx than the clergy claimed him at once for their own, and began to fight for him. The proceedings before the Court on this occasion will probably be held by some future generation to be as curious as those which Mr. Hamilton has recently reported concerning the Quarter Sessions of the reign of Queen Elizabeth. The clergy petitioned with all their strength, in memorial after memorial, that direct provision should be made for instruction in the special doctrines of the Church of England; that special arrangements should be made for Ginxes to be taught the catechism, and for attending the Church of England service only. Demand was further made for "a qualified chaplain," while, said a clergyman:

The members of the Church of England believe there are two sacraments as necessary to salvation, and when we see a report on the religious teaching given to the boys of this school in which those two sacraments are entirely neglected, we cannot—if we believe in our principles—accept that as suitable instruction for the boys of Church of England parents.

Happily, on this occasion, the memorials were well opposed—Sir Selwin Ibbetson, himself one of the council of the school, and whom we all know not to be deficient in Church principles, leading the opposition. Ultimately Christianity triumphed over "Churchianity." The prayers of the clerical memorialists were rejected; the sum of 5,000*l.* was voted to the schools, and Ginx was left to be undisturbed by the Church catechism and the mysteries of the sacraments.

Well, this work, so far as the provision of proper accommodation is concerned, was brought to a triumphant completion at the commencement of this month, when the new "Home" for those who are so often and so much forsaken by man, was opened by Mr. Cross, the Home Secretary. It has taken the form of a magnificent building, with every conceivable accommodation, costing more than 15,000*l.*, nearly all of which has been contributed by voluntary means. It was a "high day" when it was opened. Churchmen and Dissenters met together, and ministers of each class spoke heartily when called upon to respond. Mr. Pash's brave and successful work was talked about by everybody, and the religious difficulty was not once mentioned. Ginx still remains unfought for by the Church—"the sects" being content that he should be simply taught the Christian religion. This is the way that Ginx's difficulty has been solved in Essex. Is it not better so? Still it has been solved by certain persons, and to them, whether Churchmen or Nonconformists, is due the honour of an honourable solution, followed by the successful completion of a great philanthropic work.

THE BELGIAN EDUCATIONAL BATTLE.—The Brussels correspondent of the *Pall Mall Gazette* writes:—"The struggle on account of the new project of law on primary instruction is becoming very violent. To the war-cry of the Liberals, 'The priest out of the school,' the Clericals oppose that of 'The State out of the school.' The Clerical journals exhort the communal councils, numbering about 2,500, and having for the most part Clerical majorities, to reject systematically all expenditure proposed for purposes of public instruction. One communal council, that of St. Nicholas, has already given the example. The law, however, says that the cost of primary instruction is to be charged on the commune. If, therefore, members of communal councils refused to vote the necessary sums, the Government would have the right to inscribe them in the communal budgets. The situation would, however, in this case, be disagreeable enough both for the Government and the communes in question. In the Chamber, also, very violent scenes occur."

Health, Comfort, and Economy promoted by CHAPPUIS' REFLECTORS.—69, Fleet-street.

Literature.

LIFE AND TIMES OF VOM STEIN.*

This is a work of signal value and interest for all who would gain at once an exact and comprehensive view of German history in the time of Napoleon, and be brought into contact with the wide-scattered original sources. Professor Seeley has spared no pains. Indeed, it may be said that he has been only too conscientious and has come near to tediousness now and then simply through his excessive desire not only to sift out secondary points to his own satisfaction, but to carry the reader with him through all the outs-and-ins of his patient investigations. He not only gives results, but processes. We are sometimes tempted to think, as we read through these exhaustive and occasionally somewhat sinuous chapters, of Voltaire's axiom—"Pity the man who tries to say everything." It is quite true that peculiar temptations beset the historian whose first aim is picturesque writing. He is prone to sacrifice the true relations of events and characters to a love of effective contrast, or of self-expression merely. He himself creates the lights and shades in which he would have us to see the procession as he marshals it before our eyes. Macaulay and Carlyle have carried this kind of writing to its extreme phases—the latter by the fierce intensity of his conceptions of men and things; the former by his externality and lack of deep and earnest insight. It is odd, indeed, that men who are in character and genius so nearly the antipodes of each other, should have so directly contributed to a common result in the writing of history. Both incline to isolate that which specially affects their imaginations, and to raise it up into an atmosphere of their own, refining away the multitude of less apparent links which actually connected it with contemporary affairs. Both draw history down to a meeting-point with biography, and create a kind of mist even in the process of making the immediate object clear in outline; and they refuse to regard history as being exhausted by the ordinary catalogue of courtly and political events—intrigues, cabals, wars, and contests of political parties—and would look also at the neglected masses and the social and benevolent movements on their behalf. But in neither case is the result a clear and steady light. It is as essential to cast shadows to hide the background with its wide and yawning gaps, as it is to brighten up that which is brought most prominently into the foreground.

This has led by reaction to a demand for a realistic and more disinterested method of writing history, in which things shall be presented as they are without so great an intrusion of imaginative colouring. Professor Seeley has in some degree attempted to combine both of those methods. He had resolved, as he tells us, to write the history of Germany in the Napoleonic age, and he set about his task in the true spirit of the modern investigator; but he has not proved superior to the tendency which Carlyle and Macaulay have made so popular. He must have a central biographic figure. The result is that he is often compelled, in his effort to justify his plan, to dwell on trifles, to repeat commonplace things, and to shunt the reader hurriedly from public to private, thus falling into the very vagueness and lack of impact, if we may put it so, which it was his great aim to avoid. He tells very well the great events in the life of Stein, but they convey little or no clear impression of the man, because they are ever and anon involved and lost in the general and complicated questions of history. It is, in fact, a book within a book, a biography in a history; one portion suited only to the philosophic student, the other to the general reader. But the general reader is not usually much inclined to do the work which he expects to be done for him, and will not disentangle the thread of biography for himself; and hence, after all, the power of the picturesque and hero-isolating style in historical composition.

When one asserts that to Stein was mainly due the reforming and unifying movement in Germany which made possible the decisive action against Napoleon, one simply states a fact. And yet Stein's name has not hitherto been widely familiar to Englishmen as that of a great reformer, worthy to rank among the leading political minds of the modern world. The reason is not far to seek. Stein's great work was not accomplished by, and through, official means, though, for a short period, he held high offices, and, by means of them, did

great preparatory work. He was undoubtedly an able administrator, as his earlier career abundantly proves, especially his career as President of Westphalia. But he has his place in history because he took up with all the earnestness of a calm, deep, and practical nature the idea that a great reformation, such as Germany then needed, was not possible so long as the State was something wholly different from the Nation, and, indeed, opposed to it. To effect this change was the great object for which Stein laboured. The more thoughtful of the German philosophers had also appropriated this idea of nationality as the one hope of deliverance from foreign domination—"Fichte's Reden," or "Addresses to the German People"—which Napoleon did not deem it politic to prohibit—were throughout permeated by it, and it is Stein's peculiar honour that, from an early period, it had been familiar to his mind, and that, more than any other, he was efficient to translate it out of the medium of thought and theory into practice. It is, indeed, a very astonishing thing that two such nations as England and Spain should have been most efficient to present to Stein salient illustrations of this principle. Confessedly, Stein first saw the historical embodiment of the idea in the lessons of English history, as Constitutionalism gradually developed itself, maintaining the completest feeling of common national interests, while yet local independence and distinctive character were maintained. In Spain, again—which was lacking in so many of the elements of a great national life—a solidarity of religious idea and of keen hatred to Napoleon sufficed to baffle all the calculations of that potentate with reference to that country and to much besides. If the Spaniards, with so much to impede patriotic efforts, could accomplish so much against the tyrant as they did in that noble and persistent resistance, what might not Germany, properly directed, do? This was the question with Stein; this was the work of his active and heroic life. The great measures with which his name is associated were all conceived and carried out with the view of creating a true German national feeling, which should coexist with the fullest local self-development; and it was still under the traditions Stein had laid down that Bismarck worked in the series of events that led to the Franco-German war. It is certainly, in one respect, remarkable that in Stein, as in Bismarck, this peculiar idea of nationality as the only possible ground of true patriotism, existed alongside of a singular toleration of certain elements in absolutism.

The four great reforms with which the name of Stein is most inseparably associated are—the emancipation edict; the reform of the military system; the reform of the bureaucracy; and the institution of municipal privileges. All those were conceived distinctly in relation to the idea of nationality, as we have said; and the tendency to extremes which often befalls the framer of such measures was checked by the mediating influence directly derived from that idea. It is with no little significance that Professor Seeley writes of the bureaucratic reform, not failing to view it in relation to other measures:—

So far from assailing the system the Revolution adopted and developed it with such energy that for a long time it was the custom to speak of the administrative centralisation of France as an achievement of the Revolution. Something similar now happened in Prussia. We have observed all along that the plan which lay nearest to Stein's heart was such a reform of the administrative hierarchy as could not fail to increase its power, and therefore to strengthen the yoke of centralisation in the country. This was pardonable because a strong Government was wanted for immediate needs, and because the administration in Prussia, if in a sense Omnipotent, was at the same time extremely inefficient. One reason of this was the confusion which Frederick the Great had caused by his over-busy and arbitrary energy. Another was the unconsolidated character of the monarchy, composed as it was of provinces locally divided and differing widely from each other in their condition and in the length of time that they had belonged to the Monarchy, some being Slavonic, some Teutonic, and again some belonging to the ancient possessions of the Hohenzollern family, and others recently added to the Monarchy by Frederick the Great. The confusion they caused in the administration was such as to call imperatively for reform if catastrophes like that of 1806 were to be avoided for the future; and, accordingly, Stein reformed and strengthened the Prussian bureaucracy. But he was not insensible, as the French were, to the faults of bureaucratic Government. On the contrary, he was keenly alive to them, and in consequence the Stein legislation includes one great reform which has no parallel in the French Revolution. While with the one hand Stein strengthens bureaucracy, with the other he lays the foundation of that system which is the enemy of bureaucracy, viz., self-government.

It is, therefore, only what we might expect when we read as follows on a later page:—

The Municipal Reform, then, ought by no means to rank below the other two great reforms of Stein in point of importance. Less comprehensive, for it affected only the towns, whereas the Emancipating Edict affected the whole of society, and the Administrative Reform the whole of Government, it was at the same

time more novel and original. In the Emancipating Edict we have seen in the main an adoption of the social side of the French Revolution; and the Administrative Reform, though it had important original features, might be thought to have been in its general scope suggested by the French Revolution. But in the Municipal Reform Stein broke with French principles, and that just at the moment when the rest of Germany was reforming her municipalities in accordance with them. That political movement of the eighteenth century, which first enters into actual history with the legislation of Joseph II., though from its most complete achievement we call it the French Revolution, abolishes the distinction between town and country. The commune, which in old France was only found in the town, has now spread itself over the whole country of France, and is, in fact, only the civil parish. On the other hand, the great towns have lost their unity. There is not now one mayor of Paris but many mayors of its many arrondissements, one of whom, who is at the same time Prefect of the Department of the Seine, is regarded as the central mayor. It is unnecessary to add that in these new units of local government there has been no liberty; that the mayors have been appointed by Government, and that the Councils have had only a consultative function. Now this was the system which Stein found in fashion; it was this which a statesman, who wished to be thought advanced and on a level with his age, was tempted to adopt. It had already in 1808 spread over a great part of Germany. The French themselves introduced it into the Grand Duchy of Berg, and the Kingdom of Westphalia. In the territories of the Confederation of the Rhine it was in many cases imitated, and once or twice actually copied.

After his great work had been done, and, notwithstanding the services he could still have done to his country, Stein went into retirement. Were it not that throughout we have found a vein of Conservatism bound up with his patriotism, we should be somewhat surprised to find him separating himself from the movements of the Liberal party, speaking against the "windy eloquence" of popular assemblies, precisely as Bismarck might do now. "We can and may depend," he says on one occasion, "on the good and rational disposition of the people, of our nobles, our good citizen-class, and our peasants, may but our *sans culottes* authors and organising bureaucrats not succeed in trampling the first into the dirt, spoiling the second by patents, and the last by divisibility of holdings, and dissolving everything into a broth of vain, bookmaking popular orators, and a rabble of day labourers both in town and country."

Stein had helped to create this new liberalism, but he was far from sympathising with it in the later years of his life, which he spent in a kind of doubtful observation of it. Professor Seeley thus clearly indicates one of the elements which combined to exercise a check on the full development of this liberalism, which the necessities of the war had, as it must be confessed, first set in motion:—

Liberty had been created as a weapon of war, and the war was over. All those officials who had hitherto advocated free institutions found the controversial issue suddenly changed. Free institutions were now to be considered, not with reference to a state of war, but to a state of peace. It was not now the question whether they gave strength to a State, but whether they constituted in themselves a good form of government, whether it was advisable that the old despotism which had made Prussia great should give place, and that not in any extreme need, to a new and looser system, a system difficult to introduce and difficult to work. This was a question which might embarrass even the Reformers of the age before, and yet the promise had been made, and not only so, but the people had fairly won their enfranchisement in the battlefield. Here was a new entanglement, the plot of a quite new historical drama, which did not find its denouement till 1848. After having taken the leading share during a time of war in strengthening the Prussian Government by making it more popular, Stein passes his old age in watching, during a time of peace, the struggles of the old rigid system with the young and somewhat crude Liberalism which he has himself helped to create.

Whoever wishes to trace the career of Stein step by step, from his childhood in that old Berg (from which he took his title as an Imperial knight), through his terms of office, and his career of patriotism and of exile, first, in Bohemia, and then in Russia—where he was as active and as influential as at home in carrying out those plans on which his heart was set—onwards through the changes of the war till his retirement from public life, owing to the King of Prussia regarding him as too independent and overbearing, must turn to Professor Seeley's book, which, in spite of all its faults, remains one of the most trustworthy and complete contributions to historical literature which has recently been made by an English writer.

"THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY."*

While paying our testimony to the remarkable ability displayed throughout this work, we think the authors have made a mistake in giving to it the form in which it is published. It is not a continuous narrative, but a series of independent continuous narratives—not so much

**Life and Times of Stein; or, Germany and Prussia in the Napoleonic Age.* By J. R. SEELEY, M.A., Professor of Modern History in the University of Cambridge. Three Vols. (Cambridge University Press.)

**The English Church in the Eighteenth Century.* By CHAS. J. ABBEY, Rector of Checkendon, and JOHN H. OVERTON, Vicar of Legbourne. Two Vols. (Longmans.)

a history as a collection of elaborate historical essays. The result is that, although the reader is not carried over the same ground more than once, he is frequently brought back to the same historical characters, who, of course, have political as well as religious relations. Thus Bolingbroke in one essay is looked at from one point of view, in another from another point of view; the result being the whole man Bolingbroke is exhibited so to speak in two separate halves—and those set very widely apart—a process physically inconvenient, and almost equally inconvenient in history. The same remark applies very conspicuously to Pope, and with more or less force to all the great historical characters that are brought before us in these volumes.

Having said thus much as to the form adopted by the authors, we have to add that we have scarcely anything but praise to give to the contents. The work exhibits throughout wide and careful original research. While it is conspicuous for detail, it is equally conspicuous for broad and, for the most part, sound generalisation; it is distinguished by an admirable impartiality of tone, and not once do the authors sin against either good taste or good feeling, either in treating of persons or parties within, or Nonconformity and Nonconformists outside, the Church. Here and there the narrative somewhat rambles, and the writers do not seem to be aware of the existence of any Parliamentary papers in the eighteenth century; but as a rule their style is forcible and clear, with no affectation of rhetorical display, while the research has been almost exhaustive.

The dulness of the records of the eighteenth century has been partly owing to the general dulness of its life, but not altogether so. The fact is that, until lately, nobody had written with any considerable ability concerning it. Macaulay could make sections of its life animated and interesting enough; Mr. Lecky has shown that popular impressions have been, to a great extent, unfounded; and, if the narrative before us should not interest the reader, it must be the reader's own fault. The most legitimate reflection concerning that century is that the nation did not seem to advance. That is largely true, but only with exceptions—for it widened thought and feeling in a manner that was very conspicuous, and, if it somewhat rested, it rested for reflection and to gather strength for the work that, towards its close, lay before it, and was imposed upon its successors. There was life, however, all through.

The "Church and the Jacobites" is the first subject treated in this work. It is a difficult one, simply because there must always be a strong temptation to keep back some very ugly facts. Nothing, however, is kept back. The review of the state of parties in relation to this subject is a masterly one, and the quotations from contemporary writers and preachers singularly fresh. While it is submitted, with respect to the Non-jurors, that "it is not easy to find evidence that there was any organisation among them as a body, for the purpose of restoring the Stuarts," it is at the same time candidly acknowledged,—

That the clergy generally, however, were, especially during the last four years of Queen Anne's reign and the early part of George I.'s, more or less in favour of restoring the legitimate line is very probable. The evidence of this from all sides is too strong to be resisted. Hooke "thanked God that the main body of the clergy were in their hearts Jacobites." The archbishops and bishops in and near London, in their loyal address to King George in 1715, admit that "the chief hopes of our enemies seem to arise from discontents artificially raised among us" (the clergy). Many of the clergy had of course received their training at Oxford; and Oxford, ever since the days when her martyred King had held his Court and Parliament within her walls, had always been enthusiastically devoted to the Stuart cause. A clergyman—not a Non-juror—was the only man of high rank who, on the death of Queen Anne, proposed a rising in favour of her brother.

This elaborate review of this subject is followed by one or two reflections that seem to have a taint of the old Legitimacy even now. There is thankfulness but regret. The writer says:—

So ended this memorable struggle, which was a long and sometimes a doubtful one. As loyal Churchmen we may rejoice that it terminated as it did; but our joy cannot be altogether unmingled with regret. England was freed from superstition and tyranny, but it was at the cost of many a noble life and the loss of many a noble sentiment. The success of the Georges delivered the English Church from all danger from the side of Rome, a danger which, humanly speaking, could not have been averted if the Stuart line had been restored. It is scarcely too much to say that she owed her life as a reformed, established Church to their success; but, looking at her career during the reigns of these two monarchs, one is almost tempted to add that her misfortune was *propter vitam vivendi perdere causas*. The low tone, the worldliness, the spiritual drowsiness, the want of elasticity, which characterised the Church of the Hanoverian period may be traced in no slight degree to her peculiar position under those foreign potentates. Instead of rising to the high level of the grand old Church of their adoption, they seem to have dragged her down to their own low level. While, then, we should be ungrateful if we refused to acknowledge our obligations to those who

delivered us from the iron yoke of Rome, we may at least "pay the passing tribute of a sigh" to a ruined cause whose downfall carried with it much that was noble along with much that was base and dangerous.

The next chapter is devoted mainly to the Non-jurors under the title of "Robert Nelson, his Friends and Church Principles." In some respects one would have preferred that Bishop Ken should have been made the centre of this movement, but Nelson, no doubt, had a conspicuous position of his own. In this section we have very clear drawings of the shades in Church principles, and some very effective ecclesiastical portraits. It is considered with regard to the Non-jurors that, "servid as their Christianity was, it was altogether unprejudicial in its form. It was inelastic, incompetent to adapt itself to changing circumstances. Some of their leaders were inclined at one time to favour a scheme of comprehension. It is, however, impossible to believe they would have agreed to any concession that was not evidently superficial." This is a calm and true judgment.

The chapter following this, on the "Deists," is one of the ablest histories of the whole Deistical controversy that we have read, and is especially remarkable for the scholarly and philosophical manner in which the influence of English Deism upon French and German theology is exhibited. One of the points discussed is Locke's opinions and influence. We have always held that Locke's philosophy was not responsible for the growth of Deism. If there was a result at all that may be correctly described as a result, it was of the most indirect character. Our author goes almost too far in answering the question, "which of the two parties, the Deists or their adversaries, were the legitimate followers of Locke?" by saying "Both." Nor is it correct to describe Locke's philosophy as characteristically "sensational and empirical." What follows is just:—

For the fact is, there were two sides to Locke's mind—a critical and rationalising side, and a reverent and devotional side. He must above all things demonstrate the reasonableness of the Christian religion, thereby giving the key-note to the tone of theology of the eighteenth century; but in proving this point, he is filled with a most devout and God-fearing spirit. His dislike of all obscurity, and, in consequence, his almost morbid shrinking from all systematising and from the use of all technical terms, form his point of contact with the Deists. His strong personal faith, and his reverence for Holy Scripture as containing a true revelation from God, bring him into harmony with the Christian advocates. No abuse on the part of the clergy, no unfair treatment—though in his case it almost amounted to persecution—could alienate him from Christianity. One cannot help speculating how he would have borne himself had he lived to see the later development of Deism. Perhaps his influence would have had a beneficial effect upon both sides; but, in whatever period his lot had been cast, it is difficult to conceive Locke in any other light than that of a sincere and devout Christian.

Next we come to "Latitudinarian Churchmanship," which is very exhaustively treated, and from all points of view. Its character is first analysed, both with justice and discrimination. Tillotson is taken as the leader and founder of this great and predominant form of Church opinion, and some pains are bestowed in analysing Tillotson's character and opinions—more, we imagine, than has ever been before bestowed—at least, since the time of his contemporaries. Analysis, however, was not fashionable at that period; opinion, for the most part, taking the form either of extravagant abuse or of equally extravagant eulogy. We imagine, ourselves, that the keynote of Tillotson's character is to be found in a naturally generous disposition. This had been carefully cultivated instead of repressed, so that it influenced not only the ordinary forms of benevolence, but all his habits of thought. With respect to the charge brought against him that he preached only morality, the answer is plain—first, that it is manifestly untrue as a sweeping assertion; and secondly, that if morality ever required to be taught, with all its Divine sanctions, it was in the age in which Tillotson lived. As regards Nonconformity he was both tender, amiable, and just; and it is not too much to say that Nonconformity would have been a small thing compared with what it is now had Tillotson had his way. Here, however, is an instance—one of the most striking that we know—that it is sometimes unwise that the best wishes of the best of men should be granted.

The Comprehension Question, which most affected the Nonconformists, is treated separately. The Uniformity Act comes, of course, under discussion:—

The Act of Uniformity, passed in 1662, gave a standing to Dissent which it had never possessed before. Some measure of the kind was no doubt inevitable. The confusion of all church order which had existed during the Commonwealth could not be corrected, nor could the necessary discipline of the Church of England be restored, without a firmness of action which could scarcely fail to wear some appearance of harshness. But there was a needless rigour in the wording and provisions of the Act which is quite indefensible. Its hard

out expressions betokened the triumph of a party, and an intolerant determination to thrust out of the Church that Puritan section which had existed in it without blame, and greatly to its advantage, from the very beginning of the Reformation. "I am past doubt," said Baxter, speaking of the difficulties which it put in the way of conformity, "but Richard Hooker, Bishop Bilson, Archbishop Usher, and such others, were they now alive, would be Nonconformists." It is, at all events, quite certain that many of the great Puritan divines whose piety and talents have adorned the National Church would have been among the number of the ejected. A very slight accession of strength on the Liberal side would have reversed the very small majority by which the bill was carried, and added modifications which might have made the measure worthy of the great opportunity which the Restoration had afforded. The immediate result of the bill was not only an immense increase of Nonconformity, but the wide spread of a feeling among many, to whom such an opinion was entirely new, that Nonconformity on account of slight differences was justifiable.

The references to Nonconformity throughout this section are characterised by great fairness and candour, and the writer is, on the whole, of opinion that no similar scheme is likely to succeed. As to the cause of failure at the time, it is submitted—

But even if the schemes for comprehension had been thoroughly sound in principle, and less open to objection, the favourable opportunity soon passed by. While there yet lingered in men's minds a feeling of uneasiness and regret that the Restoration of 1660 should have been followed by the ejection of so many deserving clergy; while the more eminent and cultured of the sufferers by it were leavening the whole Nonconformist body with principles and sentiments which belong rather to a National Church than to a detached sect; while Nonconformity among large bodies of Dissenters was not yet an established fact; while men of all parties were still rejoicing in the termination of civil war, in the conspicuous abatement of religious and political animosities, and in the sense of national unity; while Protestants of all shades of opinion were knit together by the strong band of a common danger, by the urgent need of combination against a foe whose advances threatened the liberties of all; while High Churchmen like Ken and Sancroft were advocating not toleration only, but comprehension; while the voices of Nonconformists joined heartily in the acclamations which greeted the liberation of the seven bishops; while the Upper House of Convocation was not yet separated from the Lower, nor the great majority of the bishops from the bulk of the clergy, by a seemingly hopeless antagonism of Church principles; while High Churchmen were still headed by bishops distinguished by their services to religion and liberty; and while Broad Churchmen were represented not only by eminent men of the type of Stillingfleet and Tillotson, Burnet, Tenison, and Compton, but by the thoughtful and philosophic band of scholars who went by the name of the Oxford and Cambridge Platonists—under circumstances such as these, there was very much that was highly favourable to the efforts which were being made in favour of Church comprehension. These efforts met at all times with strong opposition, especially in the House of Commons and among the country clergy. But a well-considered scheme, once carried, would have been welcomed with very general approval, and might have been attended with most beneficial results.

Passing over a charming chapter on the "Essayists," we come next to the "Trinitarian Controversy" and "Enthusiasm." In the course of the latter the Quakers are referred to. The writer is of opinion that the Quakers could have done all their great work without forming a separate organisation; but has it not been the fact in all ecclesiastical history that separate organisations have been necessitated by virtual expulsion?

We have left ourselves hardly any space to deal with the subsequent chapters. The "Evangelical Revival" is naturally treated at great length—it occupies nearly half of the second volume. It is ground that has been well trodden, and its history, as given in these pages, is both comprehensive and fair. The chapter on "Sacred Poetry" is particularly well written, and here, as elsewhere, full justice is done to Nonconformist writers. "Popular Church Cries" follows; and the work ends with a singularly interesting and anecdotal chapter on "Church Fabrics and Services." In the "Church Cries" some new matter will be found in relation to the naturalisation of the Jews. We may quote:—

The panic was cleverly held up to ridicule by a friend of the Jews. "The Act," he wrote, "will be very pernicious to the inland trade of these kingdoms. It must sensibly lessen the consumption of brawn, hams, bacon, and black puddings. Also, it will be prejudicial to victuallers, poulterers, &c., it being well known that the more rigid Jews always choose to kill and dress their own meat. The lost ten tribes when they hear of this Act, will undoubtedly discover themselves and take advantage of it. The Act has put it into the power of one single person to ruin the nation. There is well known to the learned a certain person commonly and emphatically styled the Wandering Jew. If this old vagrant should take advantage of the Act—who must have acquired such a prodigious knowledge of the world,—what harm he may do us!" and much more to the same effect.

But people were not to be laughed out of their fears. It was thought that if the bill passed, the Church would be undone; the Jews would come from all countries and settle in England, and Protestants would be ruined by their engrossing all the home trade. The question asked of candidates at an election was, "Are you, sir, a Jew or a Christian?" The popular cries, were, for this year, "No Jews," "No long beards nor whiskers," "Christians for ever."

From the many well-drawn portraits in these

volumes, we may give the following regarding Burke and Bolingbroke:—

In some respects there is a sort of superficial resemblance between Burke and Bolingbroke; but it is only superficial. Both dazzled their contemporaries by their brilliancy. Both adopted a gorgeousness of style and a grandiloquence of language which would, perhaps, have seemed like affectation in lesser men; and, what is more to the present purpose, both stood forth as champions of the Church when it was thought to be in peril. But penetrate beneath the surface, and what a difference there is between the two men! There was always something of the sham about Bolingbroke. His best writings have a falsetto tone in them. He was what a modern writer would term "a simulacrum and fanfaronade."

This is neat, and it is applicable to others besides Bolingbroke!

MUSIC AND MUSICIANS.*

The fourth part of this admirable work fully sustains the interest attaching to the preceding parts, and the promise that the work, when complete, will be, of its kind, the most valuable, at any rate to the English musical student, whether professional or amateur, that has yet appeared. Those who are curious in the matter of "Dictionaries of Music" will do well to consult the interesting article which appears in this part under that heading, from the pen of M. Gustave Chouquet, keeper of the Museum of the Conservatoire de Musique, Paris. As an instance of the impartiality of this writer, may be quoted his admission as to the famous "Biographie Universelle des Musiciens," by his fellow-countryman, the late F. J. Fétis, that, notwithstanding its numerous excellences, "it swarms with inaccuracies; its blunders, especially in regard to English musicians, are often ludicrous; it contains many biographies, evidently written to order; and its author, while severely criticising his victims, has an ugly knack of borrowing from them at the same time." No such blemishes disfigure the work which forms the subject of the present notice; in regard to all these matters, the information supplied by Mr. Grove and his able coadjutors may be taken as perfectly trustworthy.

M. Chouquet also contributes an interesting article on the "Concerts Spirituels," and another in which he traces, with sympathetic care, the history of the famous "Conservatoire de Musique" from its foundation in 1795 to the present time. Among the other historical articles is one by Mr. Sutherland Edwards, dwelling on the varied fortunes of Covent Garden Theatre from its opening on Dec. 7, 1732, "under the management of Rich, who moved here with all his company from the theatre he had previously directed in Lincoln's-inn," to a period shortly anterior to the recent death of Mr. Gye. The numerous burnings and reopenings of the edifice are enumerated, and mention made of the principal works performed there, and of the artists who took part in them. A letter of Weber's, written to his wife on the night of the first performance of "Oberon," reveals an inner nature with which those concerned in operatic matters are not often credited. He says—"Thanks to God and to His all-powerful will, I obtained this evening the greatest success of my life. The emotion produced by such a triumph is more than I can describe. To God alone belongs the glory." Mr. Edwards also contributes a shorter article on Drury Lane Theatre. We are glad to see that the admirable Crystal Palace Saturday Concerts have been considered worthy of recognition, and the duty has been appropriately undertaken by Mr. Grove himself, who, as the annotator of the programmes, and as the former secretary to the Crystal Palace, has so materially contributed to their success.

The biographical portion of the present part of the Dictionary is, perhaps, hardly equal in interest to its predecessor, but this is very much a matter of alphabetical caprice, and after all, there has been but one Beethoven. Still there are very interesting notices of several of the more eminent composers and performers, including Corelli, the Cramers, Curschmann, Czerny, Felicien and Ferdinand David, Diabelli, Donizetti, Durante, Eybler, Cruvelli, Dragonetti, Dussek, and Farinelli. Worshipers of Handel will perhaps not be best pleased to learn that the chief interest of Erba, a Milanese composer of the seventeenth century, lies in the fact that he is not improbably the composer of a Magnificat for two choirs, from which Handel borrowed more or less closely for several pieces in the second part of "Israel in Egypt." Professor Macfarren and some other critics are of opinion that the said Magnificat is really not Erba's but Handel's own. But at any rate the article introduces us to a list of seven choruses in "Israel" which, besides the famous duet "The Lord is a man of war," and the other duet, "The Lord is my strength," are to be found in the "Magnificat."

* A Dictionary of Music and Musicians. (London: Macmillan.)

There are also brief but comprehensive notices, contributed chiefly by Mr. Husk, the librarian of the Sacred Harmonic Society, and Mr. John Hullah, of several of our English cathedral and other composers, organists, and performers, including the four Cookes, Creighton, Croft, Crotch, Davy, Dibdin, Dowland, Ebdon, and others, down to the late lamented Rev. Dr. Dykes; while curiosity as to the antecedents of living musicians who have become famous may be gratified by a perusal of the notices of Sir Michael Costa, Mr. F. H. Cowen, Mr. W. H. Cummings, Professor Ella, and Dr. Elvey.

Among the works of which we have more or less numerous particulars are Handel's "Deborah" and "Esther," Haydn's "Creation," Mendelssohn's "Elijah," Beethoven's "Eroica" symphony, and overture "Egmont," Mozart's "Cosi van Tutte," "Entführung aus dem Serail," and "Davidde Penitente," Meyerbeer's "Dinorah," and, last but not least, the famous hymn "Ein feste Burg," the words and melody of which are given in their first shape, as they appear in Winterfeld's "Luther's deutsche geistliche Lieder."

Dr. Stone describes, with a well-engraved illustration, his special instrument, the double bassoon, also the Cor Anglais, with its "peculiar wailing and melancholy tone," and M. Victor de Pontigny describes at some length the cymbals, double drums, side drums, and other instruments of percussion. Among instruments which have grown obsolete, we have a description of the dulcimer, the German equivalent for which name seems to mean "a butcher's board for chopping sausage meat"; also the Crwth, (which word, as the editor has done well to inform English readers, is pronounced Crooth), "said to be, as far as we know, the oldest stringed instrument played with the bow."

We are tempted to notice numerous articles on other matters more or less closely connected with the divine art; but space compels us to desist. We cannot, however, withhold our recognition of the care with which the work has been turned out; the "Bodleian (sic) Library" being the only instance of a misprint we have noticed.

MRS. PFEIFFER'S NEW POEMS.*

We cannot regard Mrs. Pfeiffer's present volume as likely to add greatly to her reputation. She is now recognised as a poet of considerable thought, refinement, and power of expression; but here, as elsewhere, there are manifest inequalities, hurried lines, and occasionally a great lack of that delicacy of phrasing, which we are fully justified in expecting at this time of day from one who has achieved the reputation that Mrs. Pfeiffer has. Only think of the author at one of the most trying points of "Quarterman's Grace"—the conception of which is truly admirable—lapsing into such weakness as to find a rhyme in *superfine* for a flower-blossom which has a real and not a passing or accidental place in the story. Quarterman's wife too—

Who ruled the clock
That ruled the day in Quarterman's home,
Sat by the open door as one
Who knows the work of the week well done;
Her toilworn hands were gently pressed
Each against other and laid to rest,
Whereon (!) so welcome and complete
Her apron lay like a winding-sheet.

We do not understand the last two lines, and cannot regard the image of "winding-sheet" as at all happy or in good keeping. Better is the airy picture of Quarterman's daughter:—

A flutter past, as a light footfall,
Sudden and swift as the unseen breeze
That sends a thrill through the stagnant trees—
Free as the flight of a bird of the air—
From an upper chamber swept over the stair.
And lo! in the frame of the door there stood
A girl in the flower of her maidenhood,
A flower that seemed to bloom too high
For the walls so straight and the roof so nigh;
A girl who carried a girl's unrest
In her seeking eyes and silent breast;
Lithe of limb and fair of face,
Whose presence seemed to flood the place.

This girl's spirit and freedom of life is repressed by the Puritanic ways of the old people. She must not even find a rose in her hair. Her mother thus orders her:—

Take down the rose, and down the pride
That set it flaunting there, she said:
A rose may grace a lassie's side—
It no but can disgrace her head.

Week-days were tolerable because she had her lace-making and some freedom, but Sabbath!—

It was a holy day,
Too good alike for work or play,
So she must cross her hands at ease
And hear the busy hum of bees;
The voices from the barnyard near,
The robin redbreast piping clear,

* Quarterman's Grace and other Poems. By EMILY PFEIFFER, Author of "Gerard's Monument," &c. (Kegan Paul and Co.)

Or bleatings from the distant fold,
Or summer thunder where it roll'd,
And told her as it faintly died,
O'er far-off fields, the world was wide.
Then sudden from the bough that swung
In cadence where the robin sung,
She turned away, and o'er her eyes
Let fall the fringed lids dreamwise,
Then tossed up idle hands and fair,
And crowned with them her nut-brown hair;
A summer day seemed all too long
For hearkening to another's song.

The picture of the Lady Maud and Lord Claud is good; but we somewhat regret such lines as these—

The silver ring
Of the ten bells [that] entered her jewelled ears,
Quelling the sound of the bangles that break
With a cadence like to the rattlesnake,
As she glode on her way, and the fierce sun smote
Her brazen hair to a fiery mote.

The rest of the narrative shows how Grace, through the doorway of music and dreams, is led to the true Paradise of freedom and joy for which she vaguely yearns. Whilst we gladly recognise much that is sweet and suggestive in the poem, and observe the fine intention of the various metres, we are vexed to find so many bad lines, loose phrases, and indifferent metaphors.

"Madonna Dunya" is more successful as an exercise of versification, being in a metre with which Mrs. Pfeiffer has taken great pains, and which she has certainly managed in this instance with no little success; but the subject itself—founded on a Russian legend—is not likely to prove deeply interesting to the mass of readers.

"A Vision of the Dawn" is the most artistically conceived and felicitously wrought of any of the poems in the volume, being of kindred with some of the pieces which we highly praised in Mrs. Pfeiffer's former volume of "Poems"—the "Crown of Song," &c. These stanzas are fine:—

O earth, sad earth, where the love which has conquered time,
And has purged the place where it dwelt with its
own white flame,
Still loses the sanction of Beauty which gladdened
its prime,
And goes on its luminous way in the silence of shame.
Then I wept for love! What tho' barren and bitter
you be,
Shorn of your glory and guide in the thick of the
strife,
Barren and bitter and deep as the fathomless sea,
Your restless heart is the ocean and cradle of life.

In the shorter poems we can only say that Mrs. Pfeiffer seems very laboured, as in former instances in specimens of the now fashionable exotic forms. Her "Song of Winter," to our thinking, is really worth all these experiments:—

I went my ways, and as I went,
Plucked kindlier blooms on either hand;
Now of these blooms so passing sweet
None lives to stay my passing feet.
And yet thy lamp upon the hill
Feeds on the autumn's dying sigh,
And from thy midst comes murmuring
A music sweeter than the spring.
Barbed blossom of the guarded gorse
Be mine to wear until I die,
And mine the wounds of love which still
Bear witness to his human will.

Of the translations from Heine, some are fine, others hardly up to the average. Thus the following stanza is not happy,—

Emma, tell, and tell me truly,
Was I foolish first through love?
Or is love in very sooth
But the consequence of folly?

Scarcely any poet is more capricious and difficult to render in another language than Heine. Even Mr. Theodore Martin sometimes falls flatly, and in trying to escape from literalism becomes oftentimes either weak or high-flown.

BRIEF NOTICES.

New Lights upon Old Lines, &c. By THOMAS MONK MASON, B.A., I.C.D. Second Series. (James Nisbet and Co.) Mr. Mason, in this, as in his first volume, writes with strong Evangelical bias, yet with remarkable candour of criticism. He takes up some of the most notable objections to the Biblical narrative—such as the extent of the Deluge, the size and contents of the Ark, and so on, and deals with them in a common-sense manner which we have rarely seen equalled. We are obliged to say, however, that with all his good intentions, his criticism is often singularly destructive—in fact, so far as its moral effect is concerned, more destructive than pronounced onslaughts. He too often adopts the "explaining away" method, which of all methods is the most dangerous.

Advanced Thought. By CHARLES E. GLASS. (Trübner and Co.) Our author is a knight errant in the cause of spiritualism, and some similar isms. He can tell more about the body than men of science, and more about the soul than the Bible. Whether he believes or not in the doctrine of transmigration we cannot decide, but there is reason to believe that he does. With all these so-

called "advances" he is thoughtful, reverent, and often remarkably suggestive. The latter is the best service that somewhat erratic thinkers do to the world. They suggest—but not always what they intend.

Ancient Prayer: Is it out of Date? By a Yorkshire Incumbent. (Seeley.) This is a vindication of prayer for all things. The author thinks that "one of the most popular objections of the day in regard to the religion taught in the Bible is, that prayer for any temporal boon is and must be unavailing." He examines this objection in a devout and scholarly manner, and concludes a work marked in some places by fine criticism, by asserting his belief that "the good old prayer for temporal blessings, 'Give us this day our daily bread,' is not out of date and never will be."

THE IRISH ROMAN CATHOLIC UNIVERSITY SCHEME.

In the House of Commons on Monday, in reply to The O'Donoghue, the Chancellor of the Exchequer said that the Government had decided not to deal with the question of Irish University Education this session. (Cheers from the Conservatives behind the Treasury bench.)

The London correspondent of the *Leeds Mercury* says:—"I believe the Government had arranged the terms of a University Bill with the Roman Catholic authorities, and that the scheme was at the last moment abandoned on account of the serious attitude assumed by a large section of the Tory party. It is said that the intention of the Ministry was allowed to ooze out from the Carlton Club for the purpose of testing the feeling of their supporters. Had sufficient encouragement been given, the very important measure would have been submitted. The old Tories, however, would not stand the idea of endowing Popery in any shape or form, and hence the reason why the Catholics have been left out in the cold. The wrath and disappointment of the Irish members is very great, and no one need be surprised if before the session is over it explodes in revelations."

The same subject is thus referred to by the London correspondent of the *Manchester Guardian*—"I have heard a few details of the secret history of the Irish University Bill. The proposal to deal with the question came originally from the Lord Chancellor, who, as an Irishman and as the author of the Intermediate Education Act, felt a particular interest in it. Lord Beaconsfield, I am told, took up the idea with some enthusiasm, and everything had almost been arranged, when Mr. Cross and Lord Sandon raised objections, and ultimately carried the majority of the Cabinet with them. I believe that the bill had even been drafted. There lingers for some reason or other a hope in the minds of the Irish members that we have not yet heard the last of the business, and that the Ministry may surprise the world by bringing forward a measure on the subject in the middle of the session. Every one knows, of course, that both Lord Beaconsfield and Sir Stafford Northcote left it to be understood that the meagre programme announced in their speeches did not exhaust the list of possible measures. Perhaps in making this reservation they were thinking among other things of the Irish Universities."

THE DISESTABLISHMENT MOVEMENT.

THE REV. CHARLES WILLIAMS AT OPENSHAW.

The *Manchester Examiner* reports a well-attended meeting at Openshaw on Feb. 11. Mr. R. P. Ellis occupied the chair, and upon the platform were the Rev. Charles Williams (Accrington), the Rev. Stephen Hartley, the Rev. A. Morton, and others.

The Rev. A. Morton moved the following resolution:—"That the State Church system, while unsuited to the present age, is a failure in practice, and should be abolished throughout the kingdom." He said this was the first time that he had had the opportunity of appearing upon a platform and speaking in connection with the Liberation Society, but he did not suppose that it would be the last time he should do so. (Applause.) He was a Primitive Methodist minister, and the Primitive Methodist body had suffered considerable persecution at the hands of the State Church in years gone by, and to a certain extent it suffered persecution at the present time. Mr. J. C. WALMSLEY, who seconded the motion, remarked that he was a Churchman, but he objected to the Church being made a political institution. He objected to the sale of livings, to the unfair and unequal remuneration of ministers, and to Church affairs being legislated upon and governed by persons who were not Churchmen. (Applause.) The motion was carried with one dissentient.

The Rev. CHARLES WILLIAMS moved a resolution to the effect that the meeting rejoiced at the growth, and expressed confidence in the ultimate success, of the disestablishment movement. He said it surely required a little courage to express confidence in the ultimate success of the disestablishment movement after that wonderful demonstration of Church defenders held in Manchester on the previous day. (Laughter.) At that meeting, according to the report, there were nine speakers, and there was an audience of one individual—(laughter)—the persons present altogether number-

ing ten, and he had no doubt that the man whose name was not given in the report was about as sensible as any man in the room. (Laughter.) He could not say that the Church defenders who met at Manchester seemed desirous of paying Liberationists many compliments, and one friend of theirs (the Liberationists), who at any rate in point of ability and culture as well as in point of position and influence ought to have commanded respect, came in for a much larger share of abuse than anyone else. If there were a gentleman in Lancashire who during the last twenty years had rendered more signal service to the cause of intelligence, popular freedom, and all that was noble and good than another, he should say that was the gentleman who signed himself "Verax" in the *Manchester Weekly Times*. (Applause.) "Verax" the other day had occasion to remark that the clergy of the Church of England were State-paid to the extent of from 3,000,000l. to 4,000,000l. a year. That statement was challenged by a clerical gentleman, and "Verax" returned to the charge in order to substantiate his assertion. This grave official document of the Northern Church Defence Association described the letter by "Verax" as "the most lamentable exhibition of feebleness that it is possible to conceive." Apart from the truthfulness of this remark, it seemed to him deplorable that there should not be a little courtesy and a little more respect shown by these gentlemen towards their opponents. Mr. Croston, too, at the meeting in question, moved a resolution that was so strongly offensive that the chairman (Mr. Birley, M.P.) even felt called upon to administer a mild rebuke, and at his suggestion two words were omitted from the motion. Being thus re-proved, the Church defenders suddenly became apparently civil towards the Liberationists, and even the Rev. T. T. Berger said they did not wish to charge the agents of the Liberation Society or the society's official committee with wilful and deliberate falsehood. He (Mr. Williams) was glad they did not, but he found that Mr. Berger condemned them for "the most reprehensible ignorance of historical facts connected with the controversy." Whether they were ignorant or not the public should decide. Mr. Croston further made a remark that "Verax" had gone very wide of facts, and had made statements that could not be substantiated, and then, imagining, he (Mr. Williams) supposed, that that settled the question, he informed the meeting that "Verax" was once a Baptist minister, as though to be a Baptist minister was any disgrace, or was in any way calculated to lead the public to think less of him than they would otherwise do. He only wished that Mr. Croston could boast a previous employment as honourable and useful as that of a Baptist minister. (Laughter and applause.) He wished to point out that the accusations brought against Liberationists were not founded in fact. Mr. Croston raised the point that when a Baptist minister was paid his salary there was precisely the same State pay handed to him as was now handed to clergymen. Let them, however, mark the difference in the cases. The Nonconformist minister's salary was derived from subscriptions, but the clergyman's salary, so far as "Verax" had been referring to it, was derived from tithes. The State did not compel any man to pay his subscription towards a Nonconformist minister's support, and the minister could obtain no redress against a man who chose to withhold his subscription, but those who paid the tithes from which the clergymen were supported could not withhold the tithes at pleasure. It was a notorious fact that they must pay, and that if they did not State officers stepped in to enforce payment. The difference in the cases was so marked that he could not understand even that Mr. Croston was obtuse enough to imagine there was none. (Applause.) He was prepared to go further and say that the State unquestionably had made a large provision for the support of bishops and other clergy. Property taken from monasteries in the reign of Henry VIII. was set apart for bishops and cathedral dignitaries, and was now managed by the Ecclesiastical Commissioners. Mr. Williams further dealt with the question of tithes, urging that the clergy to the extent that they were paid by tithes were unquestionably paid by a provision made by the State. Church defenders said their tithes were the same as Nonconformist subscriptions. That being so, let them repeal all the Acts of Parliament about tithes, and have no more Statute law on the matter than Nonconformists had about pew rents and subscriptions, and they would soon discover that while the people would continue to pay without being forced, pew rents and subscriptions, they would not so continue to pay their tithes. (Applause.)

The motion was seconded by the Rev. S. HARTLEY, and carried, and the proceedings soon afterwards terminated.

MR. FISHER IN THE WEST.

During the past week Mr. Fisher has continued his lectures in Cornwall.

LISKEARD.—On Monday evening he lectured here to a crowded and enthusiastic audience, nearly half of whom were Churchmen. Many attended the meeting from a considerable distance, there having been a vigorous whip on the Church side. Mr. John Elliott presided with great dignity and impartiality. The subject was "Disestablishment in Ireland: an Argument and a Warning." Mr. Fisher dealt with his subject exhaustively. He was frequently applauded, and occasionally interrupted, the clergymen present being, in this respect, the worst offenders. The

lecture over, a spirited and protracted discussion ensued. The Revs. Paul Bush, Henry Overy, and R. C. Nightingale came forward in succession, and were dealt with in turn by the lecturer. For the most part the clergy were abusive, and the lecturer had to rebuke them with some severity. To one, the Rev. R. C. Nightingale, he refused to reply, saying he must draw a line somewhere, and he drew it there. The clergyman in question had been so palpably unfair that the audience applauded the lecturer for refusing to reply to him. When it was near eleven o'clock the Ven. Archdeacon Reginald Hobbhouse rose to address the meeting. He spoke at great length, his speech being marked with fairness, calmness, and ability. He was listened to most attentively throughout, and was followed by Mr. Glubb, a local lawyer, whose speech was in every respect a contrast to that delivered by the archdeacon. Mr. Fisher replied to the archdeacon at length, dealing satisfactorily with all the points raised. He complimented him upon the example he had shown to the younger clergy by whom he was surrounded; an example they much needed. At a quarter-past twelve a resolution and an amendment were submitted to the meeting, the chairman declaring that the views of the lecturer had been endorsed by a small majority. Though the proceedings were protracted until after midnight, the interest never failed, the hall being crowded to the doors to the last. A cordial vote of thanks was given to the chairman, and the meeting closed amidst hand-shaking all round.

REDRUTH.—Mr. Fisher addressed a large audience in the Druid's Hall, on Tuesday night, on the "Church Property Question." T. Moore, Esq., chairman of the Local Board, presiding. The meeting was a one-sided affair, the opposition being of the weakest kind. Subsequent speakers expressed their intention of giving greater prominence to the disestablishment question at the next election. Hearty votes of thanks closed an excellent meeting.

ST. AUSTELL.—On Wednesday evening the meeting was held in the Town Hall of this town, the attendance and interest again being of the most gratifying character. After Mr. Thomas had been elected to preside, Mr. Fisher proceeded to show that, having regard to the origin of Church property, the nation might rightfully appropriate it to purposes other than those to which it is now applied. There was no opposition. A vote of thanks to the chairman brought to a close the largest and best disestablishment meeting ever held at St. Austell.

BODMIN.—A largely attended and enthusiastic meeting was held here on Thursday evening in the Guildhall, notwithstanding that the night was exceedingly unfavourable. J. D. Williams, Esq., Mayor of Bodmin, presided. Mr. Fisher's subject was "Ritualism, what it is, and how to deal with it." Discussion was invited, but there was no response. The meeting thanked the lecturer and the mayor with great heartiness.

LAUNCESTON.—The last of the series of meetings in the West was held in the Western Subscription Rooms, Launceston, on Friday night. John Dingley, Esq., was voted to the chair, after which Mr. Fisher addressed a large and deeply interested audience on the Church property question. Questions were put at the close, and the chairman gave an interesting address. Very cordial votes of thanks were given to the lecturer and the chairman.

LANCASHIRE LECTURES.

MANCHESTER.—On Tuesday, the 11th, the Rev. James Browne lectured in the Percy-street Liberal Club on "The Establishment of the Church a Failure." Mr. Alex. Forrest presided. The room was densely crowded with friends and opponents. Dr. Potter attended in the interest of the local Church Defence Association, and, after the lecture, was allowed to ask questions. In doing so he sorely surprised his friends by admitting the facts adduced by Mr. Browne. On the following evening, the 12th inst., Dr. Potter lectured for two hours in the Bradford-street Conservative Club, and then leave was given to the Rev. George Duncan to ask questions, which he did in capital style. On the 13th Mr. Browne replied to Dr. Potter's lecture, and as the latter was again present, another animated discussion took place, and was maintained till eleven o'clock, Mr. Joseph Selby this time presiding. Mr. Browne recounted the facts admitted and the points not noticed, and then ably demolished the arguments used by Dr. Potter. The vote of thanks to Mr. Browne was frankly seconded by a Church defender. On the following evening, the 14th, Dr. Potter gave another reply in the Conservative Club, but, from his hearers' account, did not remove the impression created by his former admissions and the arguments of Messrs. Browne and Duncan. The Tory position has been shaken in Ancoats by this week's controversy.

CONGLETON.—On the 12th of February the Rev. James Browne lectured on the "Principles and Aims of the Liberation Society," in connection with the Liberal Club, to a large and enthusiastic audience. The Rev. John Payne presided, and was supported by Dr. Beales, Mr. Pickford, and other gentlemen.

MR. DUNCAN AT HUDDERSFIELD.

The *Huddersfield Examiner* reports a meeting addressed by Mr. Duncan, the Rev. R. Speed in the chair. Amongst those present were Drs. Stock and M. J. Walker. The chairman referred to a sermon by the Dean of Bangor and to the declara-

tion of the Marquis of Hartington in favour of religious equality. Mr. Duncan then addressed the meeting, and referred to the position of the Church in many aspects—especially at the close to the property aspect. Dr. Stock moved the customary vote of thanks, which was seconded by Mr. Earle Taylor.

THE REV. J. M'DOUGALL AT ROCHDALE.

On Wednesday last, says the *Rochdale Observer*, Mr. M'Dougall lectured in the Lorne-place Liberal Rooms on "Disendowment." Mr. Benjamin Kershaw presided. Having referred to several points, Mr. M'Dougall asked what was the explanation of all that so-called defence of "the Church," but which was really the defence of a political institution. Simply, the continued inability of multitudes of professing Christians—ministers and laity alike—to comprehend the true meaning and application of the Saviour's words, "My kingdom is not of this world." Above the temporalities those people never seemed to rise. They saw nothing offensive to Christ in the terrible inequalities and injustices of a State Establishment such as we possessed. They saw nothing antagonistic to the mind of Christ in the elevation of bishops of the Church to political positions of high worldly power, and their worldly enrichment with thousands a year for stipends. For himself he joined more heartily than ever with the prayer of that great poet, who saw the terrible scandals of the State Church so clearly, and cried in view of the shameful inequalities of payment it permitted:—

Equalise labour, Lord, and recompense,
Let not a hundred humble pastors starve
In this or any land of Christendom.
While one or two, impalaced, mitred, throned,
And banqueted, burlesque if not blasphemous,
The holy penury of the Son of God.

The lecturer resumed his seat amidst loud applause, and after one or two friendly questions had been answered, the usual votes of thanks were passed, and the proceedings terminated.

THE REV. J. BROWNE AT CREWE.

The *Crewe Chronicle* reports an address by Mr. Browne, of Bradford, at the Town Hall, on Monday, the 10th. Alderman McNeill was chairman, and there were also on the platform the Rev. W. Mellor, the Rev. A. W. Potts, and the Rev. W. Blake, of Stockport; Councillors Eaton, Glover, Priest, and Allman; and Mr. Darling (secretary of the Crewe Liberal Association).

Alderman McNeill, in taking the chair, said the Marquis of Hartington, speaking the other night at Liverpool, said that the old watchwords of Peace, Retrenchment, and Reform, and along with them Religious Equality, must be included in the Liberal programme of the immediate future. (Applause.) Whether it was one of the questions that would be made a test question to all Liberal candidates at the next election he was not prepared to say; neither did he think it would be wise to make it so in every constituency, but it had been one of the foremost questions put in a large number of the constituencies in this country in past elections, but why he thought it ought not to be put as a test question in every constituency was that it perhaps was scarcely ripe enough to have arrived at that stage. (His Worship the Mayor here came into the room and was received with a round of applause.) It was a very large and a very complicated question. There were a great many interests to be considered, and every one who had a vested interest in an establishment so old and so rich was sure to cling to it with the greatest tenacity. He scarcely knew which interest to mention first—whether it was the gentlemen or the ladies that owned livings, or whether it should be the clergymen who reaped the benefit from these livings, all of whom were very largely interested. He had found, on reading over some letters in one of the Manchester papers, written by a gentleman signing himself "Promotion by Merit," that a great many of the livings in this country and the adjoining counties belonged to ladies, or they were bought by some old gentleman for the benefit of ladies, and they were generally given to clergymen who were eligible to become the husbands of their kind benefactresses. (Laughter.) Therefore, when they considered the large number of ladies and clergymen and patrons there were interested, besides the conveyancing solicitors who drew up the articles of sale when the cure of souls was to be sold—(laughter)—and the auctioneer who did business at the ecclesiastical mart, they would see that the interests they had to contend with were very strong. The question was one which had been discussed by the public for a number of years, and he was afraid it would still be necessary to keep up the agitation, notwithstanding the advances which he believed had been made, and notwithstanding that he believed firmly that the day was not far distant when the Church would be separated from the State—and that would be a happy day for the Church proper—(applause)—it would be a happy day for the best of our clergymen, and although they were told by some of the people in Lancashire that they had got a Christian bishop, he supposed it was because Christian bishops were very scarce that they boasted of the one they had got. (Laughter.) But he heard not long ago, from a zealous and earnest clergyman, speaking on a public platform at Sandbach, that the election of bishops was the greatest mockery under heaven, and that was perhaps why there were so few Christian bishops, though he himself was not prepared to say whether there were few or many, but simply gave

it them as the opinion of a clergyman. They could scarcely wonder that in this country, where opinion made its way so slowly, it should take a long while to ripen this question until it should become one in which the public were thoroughly interested, but it was by lectures like that of Mr. Browne, whom he had pleasure in introducing to them that public opinion would be formed. (Applause.)

Mr. Browne addressed the meeting with great effect, and was cheered all through. Afterwards, the Rev. W. Mellor, Councillor Eaton, and the Rev. A. W. Potts spoke in connection with the votes of thanks.

OTHER MEETINGS.

BRIGHOUSE.—On the 11th, Mr. Thomas lectured in the large room of the Liberal Club to a very attentive audience. Subject: "An Exposition and Defence of the Practical Suggestions, &c." Mr. Theodore Ormerod in the chair. Hearty votes of thanks to the lecturer and chairman were passed. A very good report of this lecture appears in the *Brighouse News*.

BRIXTON: CORNWALL ROAD.—The Rev. J. Manley Camp has delivered a lecture in the Baptist Chapel. Subject: "What we Attack, and Why." Captain H. G. Woods presided, and the meeting was briefly addressed by the Revs. D. Asquith, E. W. Bailey, and W. K. Rowe. This was decidedly the best meeting in the neighbourhood for several years past.

[Some Lancashire meetings have arrived too late for notice this week.]

SCOTTISH DISESTABLISHMENT.

CONFERENCE AT AYR.

The Edinburgh journals—the *Daily Review* especially—report a conference and meeting at Ayr on Tuesday last. The work began with a business conference held in the afternoon in the Assembly Rooms, the Rev. Mr. Copland (United Presbyterian) presiding. The report to be read at the evening meeting was submitted and approved of, and the executive committee for the year appointed, the Rev. Charles G. M'Crie being elected convener. A general and friendly conference afterwards took place on the best and most practical methods of promoting the common cause. Mr. Tait, Edinburgh, the secretary of the Scottish Liberation Society, was present, and gave some information as to the progress of the movement throughout the country generally, and the action of the Liberation Society, stating among other things that the council of the society were making satisfactory headway with their "scheme" for the disestablishment and disendowment of the Church. This, it would be shown, was thoroughly practical, while conserving all the legal and equitable interests involved.

The evening conference partook of the character of a social meeting, also held in the Assembly Rooms, and was attended by a goodly number of ladies and gentlemen. The gathering was presided over by the Rev. C. G. M'Crie, Sandgate Free Church, and amongst those present were the Rev. Messrs. Rennie, Glasgow; M'Innes, Miller, and Copland, Ayr; Richardson, Dalry; Moir, Maybole; Dalrymple, Tarbolton; Kirkwood, Troon; Mr. Thomas Bone, East Sanquhar; Mr. Robert Wallace, Braehead; Mr. James Mair, Townhead; Mr. Tait, Edinburgh; Mr. John Flint, secretary South Ayrshire Disestablishment Association, &c.

THE CHAIRMAN spoke at length on the whole subject of Disestablishment. After a brief introduction, he said that the press had opened out upon them, led on by venerable *Maga*, whose ecclesiastical articles, so poor in wit, so passionate in party rage and spleen, were fit companions for the political, which all sensible readers skip. The platform had taken up the cudgels, and after-dinner oratory had been let loose upon them. The swaggering Principal of St. Andrews, who could only see in the foremost statesman of his day the stormy petrel of his party; the scornful parish minister of Roseneath, who disliked Dissent as much as he disliked Westminster theology—(laughter)—the simple-minded baronet of Kilkerran—(renewed laughter)—who could not understand what the people of Scotland had to do with the paying of £22,000 annually from the Consolidated Fund to supplement smaller stipends in the Established Church—these all had opened out their vials of wrath, and roundly denounced them as Radicals, robbers of churches, and breakers of the peace. To all this abuse and invective they do not object. It conclusively proved their cause to have passed beyond the apathetic stage, and to be steadily advancing towards the final one of adoption. They sought that the national recognition of religion be no longer carried out by State recognition and endowment of a Church whose claims to be the Church of the nation were disputed, and a Church which had lost the confidence of the nation in respect of her theological teaching and preaching. He was not going to enter upon statistics, but he was satisfied that instead of being, as in order to be the National Church she ought to be, able to prove that she was the Church of the majority, the Established Church of Scotland was in an utter and hopeless minority. Mr. Holms, M.P., himself a member of that Church, was satisfied that it is so. He stated in the House of Commons, on June 18 last, "There are 1,517 churches attached to the Free and United Presbyterian Churches against 1,390 attached to the

Established Church, and these last comprise about 300 Highland charges, most of them very meagrely attended. In regard to the money raised for religious purposes during the year 1877-78, £965,000 had been contributed by Free and United Presbyterians, against £385,000 by the Established Church." But why, it was sometimes inquired, were they so sceptical about Established Church returns and statistics? The answer was a very simple one. They had no confidence in unpurged rolls, in returns made up by all who really belong to no Church being put down as belonging to the State Church, and they had no certainty that in order to swell the membership recourse would not be had to the faggot system of fabricating votes and members—a system in which Dr. Phin saw nothing wrong, undignified, unbecoming a cause the upholders of which were quite willing to become the lambs of the Conservative Club, if only they could help Midlothian with Conservatism, and prevent that county honouring itself as it has never yet been honoured. (Applause.) The speaker, as a descendant of the biographer of Knox and Melville, said he thought there could be no doubt on which side that writer would have been found in the present crisis.

For my part I am very certain he would not have been of the number of those—a small band in every sense of the word—who saw in the abolition of patronage the redressing of wrongs, and the extirpating of the root of bitterness that has troubled the Scottish Churches since 1580. I am very certain he would not regard with approbation a Church that tolerates laxity of statement regarding the doctrines of substitution and satisfaction; I am very certain he would not contend for a national recognition of religion by means of a Church that is becoming increasingly liturgical in worship, lax in discipline, and latitudinarian in doctrine. Be that as it may, if I have learned anything from the writings of my illustrious ancestor, it is this, that he thought for himself and acted upon his own convictions of what was right and reasonable. Surely he who wrote "What Ought the General Assembly to do at the Present Crisis?" would have his descendants judge for themselves what they ought to do in such a crisis as this in the condition, so anomalous and unsatisfactory, of the Scottish Presbyterian Churches. "Think and let think" was ever the motto of one who was found worthy and able to write the life of him who never feared the face of man, it is acting in his spirit and walking in his footsteps, as I believe, that I have reached the conclusion that there are other and better ways of securing a national recognition of religion in Scotland than by upholding a Church which has lost the majority of the Scottish people, and which has left her ancient moorings; which has failed to make good her claims to be a national institution, and which has forfeited the confidence of all who love the Reformation theology.

I love the Kirk with ages hoar;
I love old ways, but Christ far more;
I love the fold, I love the flock,
But more my Shepherd and my Rock."

(Applause.)

The Secretary, Mr. JOHN FLINT, read the report of the South Ayrshire Association for the past year, in which, among other things, it was stated that, in respect to the selection of a Parliamentary candidate, they had urged that the greatest prominence should be given to the convictions and disabilities of Dissenters. The larger question of the disestablishment and disendowment of the Established Church of Scotland having been practically raised, the senior member for Edinburgh, Mr. M'Laren, had judged wisely in declining to discuss any longer their grievances.

After speeches by Mr. Kirkwood, of Troon, and Mr. Moir, of Maybole, Mr. RENNIE, of Glasgow, said they were denounced as infidel voluntaries, though they had erected thousands of churches throughout the land—(loud applause)—and paid for them too, which was more than could be said for their accusers on the other side. (Applause.) Then, again, they were persistently misrepresented as seeking to injure and grapple and destroy the good-old Church of Scotland. The old cry—"The Church is in danger," had been raised, and so vehemently were their friends of the Establishment ringing the changes on it that they were even alarming and rallying around them some poor, timorous souls—some old ladies of the other sex in the ranks of Dissent. Now, one duty which devolved upon them at present as the advocates of religious equality was to keep prominently before the public mind the fact that in seeking disestablishment they were actuated by no spirit of hostility towards the Church of Scotland as a Church of Christ, but that what they did aim at, and would not rest till they accomplished, was the severance of the tie which made her a political institution—a creature of Acts of Parliament, subject to State control. This they must do in justice to themselves and the cause they misrepresented, as well as to divest their friends in the Establishment of that look of injured innocence which they were palming off on the unwary, and by means of which they were endeavouring to excite sympathy. Let it be known, he proceeded, that it was not meant and was not threatened to pull down a single Established Church or oust a single Established Church minister or office-bearer. Not a single minister or beadle would be divested of his office, or a single stipend made less in the Established Church. Not even the most pronounced Voluntary—not even Dr. Hutton, of Paisley—(laughter and applause)—had any idea of doing that. The rev. gentleman concluded by saying that this was the proper time to raise the question of disestablishment, as the Established Church of Scotland had herself set the ball rolling. (Applause.)

The conference was briefly addressed also by the Rev. Messrs. Copland, Ayr; Richardson, Dalry; Hayman, Dalmellington, and others; and the usual votes of thanks terminated the proceedings.

ECCLESIASTICAL MISCELLANY.

Bishop Gregg, of the Reformed Episcopal Church, has been invited to open a new church at Sidcup in connection with that body under English canons. A long correspondence respecting this church has been carried on with the Archbishop of Canterbury. One of the trustees of the building is Earl Sidney, the Lord-Lieutenant of Kent.

A presentment has recently been made to the Bishop of Worcester complaining of certain practices, alleged to be illegal, carried on at Holy Trinity Church, Bordesley, and the bishop has directed the vicar to give up some of these practices, but the vicar declines to comply with his lordship's directions.

We learn from the *Ceylon Observer* that Mr. Alderman McArthur, M.P., was expected to arrive at Galle from Sydney by direct steamer about Feb. 17, or by Torres Straits, mail steamer leaving Sydney, Jan. 28. The *Observer* adds:—"The friends of all that is liberal and good, and especially the friends of freedom to the Christian Church, must see to it that Mr. McArthur receives a cordial welcome in Ceylon." Mr. McArthur, it may be remembered, has devoted special attention to the question of ecclesiastical endowments in Ceylon.

DISESTABLISHMENT AT CAMBRIDGE.—From the *Globe* of Feb. 12, we gather that at the Cambridge University Union Society, on a motion in favour of the Disestablishment of the English Church, no less than fifty-two out of 202 members present voted in the affirmative. This at an English University where, according to the *Times*, the predominant influence is that of the Established Church of England.

ROMAN CATHOLIC LITERATURE.—According to a correspondent of the *Tablet*, a leading Roman Catholic publisher has said that the reading part of the Roman Catholic public in London does not number more than 600 persons. The correspondent thinks that the majority of his co-religionists buy none but non-Roman books. To this he attributes the repeated failures in starting and keeping up Roman Catholic periodicals, and he regrets that very little is done to give support to those who devote their time and talent to forming a Roman Catholic literature in England.

RUMOURD SCOTCH CHURCH INTRIGUES.—A correspondent writes:—"There are numerous stories afloat as to the little plans for patching up the Scotch Church Establishment, not on a broad, but merely on a Broad Church principle. One may be taken as a sample. It is to the effect that Dr. Tulloch and Dr. Pirie, Dr. Phin, and Dr. Story, have, with the aid of Dr. A. Mackie, late candidate for Perth, and Conservative manufacturer at large, prepared a scheme for improving and popularising the Church of Scotland, and dishing Dissent. Mr. Orr Ewing, Sir Robert Anstruther, and Sir Graham Montgomery may be expected to back the bill."—*Weekly Review*.

RELIGIOUS TEACHING IN THE EXETER BOARD SCHOOL.—The Exeter School Board have resolved that all pupil-teachers desirous of remaining in their employ must make themselves proficient in religious knowledge. At the recent diocesan conference a religious examiner was appointed who is expected to examine Board schools, as well as voluntary, of course with the sanction of school boards. The St. Thomas (Exeter) School Board have, however, declined the offer of the diocesan examiner to test their school, being perfectly satisfied with their own personal examination, the answers of the scholars showing that their religious instruction had been well looked after. The pupil-teachers and scholars of the Exeter Board schools have just passed a very satisfactory examination, and many have received prizes subscribed for by the members of the B. and.

ECCLESIASTICAL PAYMENTS IN GUIANA.—According to the *Georgetown Royal Gazette* there is a complaint in British Guiana that the coolies, in the celebration of the Tadjah festival—a religious festival observed by both Mahomedans and Hindoos as a link with the country from which they have come—are compelled to pay toward the expenses. It is suggested on one side that the law should interfere to prevent compulsory payment; but on the other side it is retorted, "The Government cannot bring to bear 'the strong hand of the law' to prevent a coolie driver compelling his countrymen to contribute the necessary funds for a festival connected with the Mahomedan religion, for the simple reason that the Government of this colony does the very same thing, by compelling these very Mahomedans and Hindoos to contribute towards the maintenance of the Christian religion."

CONVOCATION AND PARLIAMENT.—The Bishop of Carlisle has given notice of his intention to propose in the York Convocation a draft bill in accordance with his resolution carried at the last session for providing for the amendment from time to time of the rites and ceremonies of the Church of England. It consists of eleven clauses. Its principal provisions are that the Convocations, with the Queen's permission, may from time to time prepare and lay before Her Majesty in Council a scheme for making such alterations and additions to the rubrics and directions contained in the Book of Common Prayer, and for providing such additional services and prayers to be used in public worship, as may from time to time seem to them to be required; provided that no such scheme shall be laid before Her Majesty in Council unless or until the same shall have been agreed to by both Convocations and certified to the Queen under the hand and ecclesiastical seals of the two presidents. The scheme, with

Her Majesty's consent, is to be laid before Parliament, and to become law, if not petitioned against by either House within forty days, by an Order in Council, after having been published in the *London Gazette*. A further provision is that nothing in the proposed Act shall be taken to repeal the Act of the Submission of the Clergy.

STRANGE SCENE IN A SCOTCH KIRK.—Recently the Established Presbytery of Paisley determined that the Gaelic services which have hitherto been held in one of the churches within their bounds should close, and that henceforth public worship should be conducted on Sabbaths in English. This resolution created no small amount of displeasure amongst the Highlanders of the congregation, who number the majority, and yesterday (telegraphs our Glasgow correspondent) when the pastor of the church endeavoured to give effect to the decision of the Church courts, the giving out of the opening psalm in English was the signal for a general exodus from the edifice, deep-voiced anathemas being meanwhile hurled at the occupant of the pulpit. The demonstrations of the incensed Gaels were of such a character that the singing of the psalm was not persisted in, but an effort was made to engage in prayer. The words, however, were quite inaudible even in the immediate vicinity of the pulpit, owing to the "tramp chorus," which was industriously kept up on the flag-stones of the aisles, and the Gaelic denunciations which issued from the infuriated and outraged flock. On the conclusion of the prayer a troop of women re-entered the church, and, taking up a position at the bottom of the steps leading to the pulpit, upbraided those who remained in the pews as traitors, and their pastor as a renegade and turncoat. As the tumult grew in volume Mr. Mackenzie closed his bible, descended to the area, and, while making his way to the Sessions House, was surrounded by a howling, hooting multitude, many of whom appeared disposed to give physical expression to their displeasure. After a time the crowd dispersed, but not before the entire town had been somewhat stirred by the unusual circumstance. The matter will, no doubt, engage the early attention of the Presbytery.—*Daily Chronicle*.

BISHOP WORDSWORTH AND UNIVERSITY ENDOWMENTS.—The Bishop of Lincoln has addressed a letter to the Oxford University Commissioners in his capacity of visitor of Lincoln and Brasenose Colleges, founded by two of his predecessors. He points out that these two colleges were designed by their respective founders to be seminaries of religion and schools of the Church of England, were endowed for the encouragement of sacred literature and theological learning, and for the training and maintenance of persons either in holy orders or destined for such. The statutes provide that the heads should be in holy orders, and he therefore objected to any change in that respect eight years ago. His lordship points out how by the partial despoiling of cathedral revenues and otherwise the Church of England is in danger of declining from the high position which she has held among the Churches of Christendom as possessing a learned and well-trained clergy qualified to refute erroneous opinions, to defend the Christian faith, and contribute largely to the advancement of literature and science. The bishop has to regret the supply from the Universities of candidates for holy orders both as to numbers and attainments, and he deprecates, therefore, the abstraction of the endowments of our Universities from the religious purposes to which their founders applied them, more than ever necessary now, when our national institutions and domestic peace are exposed to peril from the spread of unbelief and from the growth of Romanism. His lordship adds:—

Such a diversion of these revenues would, I conceive, be also very injurious to our colleges as places of national education for the higher classes of society. I do not mean to say that heads of houses and Fellows of colleges in our Universities, being clergymen, and being bound as such by their ordination vows to hold and teach the Christian faith and to lead Christian lives and thus to train young men by their practice as well as precept, will always fulfil those engagements. But the fact that the principal members of the governing body of our colleges have been in holy orders has inspired public confidence in their system of government.

He concludes by saying that the colleges and Universities do not exist for the sake of any men, but for the sake of the English nation, which has a vested interest in the maintenance of their religious character, and he considers that to retain the proviso for the head to be in holy orders would assist towards this end, and he trusts that the provisions of the statute under which the Commissioners act and their own high religious character will induce them to maintain the religious character of the foundations whose destinies depend upon them.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—There can be few persons who need to be informed that marriage with a deceased wife's sister is prohibited by law in this country; but, despite the statutory interdiction, it is notorious that matches of this kind are of frequent occurrence. "A Poor Parson," in a letter to a London contemporary, shows how the law in this respect is disregarded in his own parish, a large village in the diocese of Lincoln. Lately appointed to the parish, one of his first duties was to unite a couple in marriage after due publication of banns. When the ceremony was finished the clerk casually remarked to him, "This man buried his wife about a year ago, and has now married her sister, both very good young women." The rev. gentleman was shocked. "You ought," he exclaimed, "to

have told me this before, because such a marriage is not legal." The clerk was probably quite aware of the illegality of the transaction; but local usage seems to have been considered quite as much entitled to respect as any Act of Parliament. The clergyman was forthwith informed that such marriages were "very common" in that part of the country, and that "nobody thought anything about it." The parish register was appealed to in support of this statement, and the scandalised vicar "was perfectly astonished at the number of instances" which his clerk was able to point out in that record. As the reader may imagine, these revelations considerably disconcerted our "Poor Parson." But how was he to act? His first impulse, he tells us, was to lecture the couple he had just united upon the violation of the law of which they had been guilty, and to warn them that they had forfeited Church membership. But on reflection he shrank from this course. It occurred to him that by taking this line he might simply expose himself to the retort that in the opinion of many divines of the Church of England marriage with a deceased wife's sister is not contrary to Holy Writ; while as regards Church privileges, if these could not be obtained in the parish church, there were chapels at hand where full absolution would be granted "for breaking a law which ought to have been repealed years ago." What, then, was to be done? The question recurred again and again to the parson's disturbed conscience, but the more he thought of the matter "the more difficult the performance of his duty appeared." At last, in sheer despair, he turns to the newspapers and their readers for counsel, meanwhile expressing his own firm conviction that the law as it stands is "oppressive," and ought at once to be modified in the interest of widowers and their sisters-in-law. We are not sure that "A Poor Parson" makes a particularly heroic figure in this business. He has a perfect right to maintain that a man should be allowed to marry his deceased wife's sister, but, knowing as he does what the existing law on the subject is, he ought to have no difficulty in deciding how to act when a clear breach of the law is brought within his cognizance. Until Parliament sees fit to remove the present restriction, it is manifestly his duty to correct the illegal propensities of his parishioners, even if by so doing he should run some risk of driving a few of them into the nearest Baptist or Methodist chapel.—*Manchester Guardian*.

THE ZULU WAR.

Some further details of the disastrous defeat of the British troops in Zululand have been received by telegraph from Madeira. A *Daily News* despatch, dated Cape Town, Jan. 27, says:—"Lord Chelmsford, desirous of advancing into Zululand, but fearing to leave his line of communication with Natal unprotected, ordered several companies of the 1-24th Regiment, under Colonel Puleine, to remain a few miles on the Zulu side of Rorke's Drift, a position on the River Buffalo, which forms the border line between Zululand and Natal. To strengthen his force, Colonel Durnford was directed to join Colonel Puleine with his native contingent. The force at the camp, under Colonel Durnford, the senior officer, numbered about 400 men. They were attacked by 15,000 Zulus, and, though our troops fought with the utmost gallantry, were overpowered by the superior numbers of the enemy, whose capture consisted of 102 wagons and 1,400 oxen, two pieces of artillery, 400 shot and shell, 1,200 rifles, 250,000 rounds of ammunition, a rocket trough, 60,000l. worth of commissariat stores, and the colours of the 24th. Five companies of the 1-24th Regiment were killed almost to a man, together with fourteen of their officers, including Colonel Puleine, Lieutenant Hodson, and Lieutenant Coghill. The general, hearing that the camp had been attacked, returned to find it in possession of the enemy. The greatest gloom and consternation have been occasioned by this disaster, not alone in Natal, but throughout the Cape Colony. Lord Chelmsford and his staff have arrived at Pietermaritzburg to confer with Sir Bartle Frere. The general opinion is that the forces at the command of the general are insufficient to cope with the overwhelming Zulu army. A steamer has been despatched to the Mauritius for troops."

The *Standard* correspondent at Lord Chelmsford's headquarters, after describing the fight, says:—"Rumours are rife in Natal about Zulu forces who at different places had been seen crossing the boundary, and it would have been altogether in accordance with Zulu strategy had Cetewayo at the time when his own country was invaded sent a Zulu force to make a raid into Natal; but it has since been found that only small bodies of Zulus had crossed, and that they had very soon retired. The Zulus, however, have become possessed of a large quantity of ammunition and stores. The loss of wagons, &c., suffered by the British force in consequence of the Zulu victory, will perhaps compel the Government to remain on the defensive, and the moral effect of that victory on the minds of the natives in the British colonies is likely to cause new risings, unless the prestige of the British force is recovered by a brilliant victory. In the attack made on Rorke's Drift on Wednesday evening, after the destruction of the camp, Lieutenant Bromhead, of the second battalion of the 24th, with Lieutenant Chard, Royal Engineers, and Adendorff, of the first battalion of the Third Natal Contingent, who had escaped from the camp attack, and one hundred men, succeeded in keeping off more than four thousand Zulus. They fought

from five that evening till daylight on Thursday, when the main column arrived. They only lost Assistant-Commissary Byrne and twelve men, of which number five were massacred in the hospital through being unable to move. The main body of Zulus have now recrossed, although small parties are still on the Natal side, close to the Buffalo Ring. There is, however, no cause to fear any general Zulu advance further than Helmakar.

A telegram received by the *Western Morning News* from Pietermaritzburg, dated January 26, states that on the 25th the Zulus attacked a fort on the Zulu side of the Lower Tugela, but were repulsed without loss on the side of the British. Another despatch, dated January 27, says:—"Colonel Pearson has established himself at Ekowe, nine miles beyond Tugela. He has secured a fortified post, and has returned to meet a convoy under Ely, who is also getting on well."

Another regiment may be expected to arrive at the Cape in less than a fortnight, as the 57th Regiment has received orders to leave its quarters at Colombo and proceed to the Cape as soon as the necessary transport is provided.

THE DESPATCH OF REINFORCEMENTS.

The preparations for assisting the army at the Cape are being pushed forward with great vigour on every hand. The following is a list of the steamships, with their tonnage, which have been taken up for the conveyance of troops to the Cape:—England, 4,900 tons, and France, 3,571, which will probably convey the 17th Lancers; Egypt, 5,064, and Spain, 4,900, the 1st Dragoon Guards; Russia, 3,187, the 58th Regiment; China, 2,557, the 94th Regiment; Olympus, 2,044, the Royal Engineers; Palmyra, 2,445, and Manora, 3,242, each a battery of the Royal Artillery; City of Paris, 3,081, the 2nd battalion 21st Regiment; Clyde, 2,283, drafts (about 300 men); Queen Margaret, 3,138, the City of Venice, 3,206, the Army Service Corps; Pretoria, 3,199, the 91st Regiment; Dublin Castle, 2,911, the 3rd battalion 60th Regiment. Orders have been already despatched to Aldershot, Dublin, Colchester, Dover, and Hounslow for all haste to be observed in preparing the various battalions required for service, and orders have been sent to the Royal Arsenal for the preparation of a large consignment of ammunition and stores. The following may be regarded as the numerical strength of the whole force proceeding to the Colony:—

	All ranks.
Two regiments of cavalry	1,250
Six regiments of infantry	5,320
Two batteries of artillery	540
One company of engineers	190
Army Service Corps, and drafts.....	1,200
Total reinforcements	8,500

At Woolwich the workmen are working double time in the preparation of war material. The army is said to be eager to take part in the expedition, and volunteering into the regiments preparing to sail will soon fill every vacancy in the ranks. The 60th Rifles and 91st Highlanders will embark to-day; the other corps very shortly. Indeed, it is hoped that the division complete will be under way in about a fortnight. Major-Generals Crealock and Newdigate are to be sent out to South Africa to command infantry brigades, and Major-General F. Marshall will go out in command of the cavalry.

A large number of medical officers have (says the *Lancet*) been placed under orders for immediate service at the Cape, and will leave England with the reinforcements as soon as the transports can be provided.

THE OFFICIAL CORRESPONDENCE.

A Blue Book relative to South Africa was published on Friday, containing a number of despatches, which extend from July to November of last year. We have not space to analyse them, but their drift may be gathered from the following extract from the *Daily News*:—"The volume contains several documents which shed much light upon our difficulties with the Zulus. For example, there is the text of the Report of the Commissioners appointed by Sir Henry Bulwer to inquire into the respective claims of the Boers and the Zulus to the ownership of the disputed territory. Much of the report is necessarily of a technical character, and cannot be understood without reference to a map exhibiting the various boundary lines in dispute. The essential fact, however, is that as respects almost every point the Commissioners are of opinion that the claims of the Zulus are well established. They do not hesitate to characterise the evidence which was brought forward on behalf of the Boers as practically worthless, and even as disclosing conduct on their part which is open to grave suspicion. The fact that the lamented Colonel Durnford's signature is attached to the report will not detract from its authority. But even more important than the document is the wide divergence of view between Sir Bartle Frere and Sir Michael Hicks-Beach which the correspondence brings to light. On Sept. 30 and again on October 6, Sir Bartle framed an elaborate indictment against Cetewayo. The case of the refugee women who were seized in Natal territory; the complaints of the Norwegian missionaries; the complaint of the King that the Lieutenant-Governor "is hiding from him the answer that has come from across the sea about the land boundary question; the alleged maltreatment of a couple of surveyors whom the Zulus evidently suspected of playing the part of spies; and the alleged construction of a military kraal at Luneberg—all these things are set forth in strong and even vehement

language. Sir Michael Hicks-Beach, however, takes a very different view of the matter. He shows that there was a tendency to exaggerate Cetewayo's unfriendly temper, and to represent his conduct in the most unfavourable light. He also points out that it was not unnatural that the King should complain of the delay which had taken place in the settlement of the boundary question; and, in conclusion, he remarks that this "is a misunderstanding which it would be the earnest endeavour of the Government to remove." This language certainly forms an extraordinary contrast to the military preparations for war with the Zulus, which must have been made with the knowledge and concurrence of the Home Government. Nothing could be more excellent than the advice given by the Colonial Secretary. The misfortune was that it was given too late, and that it was directly in the teeth of the policy foreshadowed by Sir Bartle Frere."

On Monday another Blue Book, containing sixty-one despatches, was issued. In a despatch dated Nov. 5, 1878, Sir Bartle Frere shows the increased danger of a Zulu invasion. The estimates he had received of the military strength of Cetewayo never went below 35,000 men, whilst some were as high as 60,000; and, moreover, it was believed that the whole nation was anxious to measure its strength with the white men in Natal. Sir Bartle Frere at that time despaired of the maintenance of peace, for which there was no better security than an armed truce with the Zulus. He thought that we ought by force to thwart Cetewayo's purpose of following out "a system of conquest of the bloodiest and most barbarous kind." One of the most pregnant paragraphs in the despatch is that in which the High Commissioner refers to the keen watch which was being kept by the other native races on the action of the British Government. From every part of South Africa during the past two years there have been "the same symptoms of unrest," excited and fostered by Cetewayo, and a desire to try if the natives, now that they have the white man's weapons, could not obtain the superiority which was due to their great preponderance in numbers. Lord Chelmsford, in a despatch about the same date, describes the formidable nature of the Zulu position, and makes the somewhat remarkable statement that his demand for two additional battalions could not be considered unreasonable, "if for purely defensive purposes only." In his lordship's opinion, Zululand should be invaded simultaneously from several points, "and the first blow should be a heavy one." The character of Cetewayo, as given by himself, is described in a despatch by Sir Bartle Frere. The haughty savage defended the massacre of a large number of women and girls on the ground that it was in accordance with his custom. He told the envoy to tell the Governor of Natal that he was his equal. If the white men attacked him he would "become a wanderer," but before that would happen "something would be seen." Sir Bartle Frere, in the concluding despatch, expresses the opinion, in answer to the suggestions of the Home Government that compromise was possible, that "no amount of prudence, forbearance, or compromise could avert the risk of war." The last important despatch is one from Sir Michael Hicks-Beach to Sir Bartle Frere, dated January 23, in which the Colonial Secretary expresses regret that the necessity for immediate action should have appeared to Sir Bartle so imperative as to preclude him from incurring the delay which would have been involved in consulting Her Majesty's Government. Sir M. Hicks-Beach says, however, that he does not desire to question the propriety of the policy which Sir Bartle Frere has adopted in the face of a difficult and complicated condition of affairs, and that his judgment and experience coupled with the valuable advice which Lord Chelmsford has been able to give upon the military aspects of the case, would justify Her Majesty's Government in placing great reliance upon Sir Bartle Frere's conclusion.

THE LESSONS OF THE ZULU DISASTER.

On Sunday evening the Rev. J. G. Rogers, B.A., delivered a discourse at Clapham Congregational Church, on the defeat at Rorke's Drift, taking for his text 2 Sam. i. 27, "How are the mighty fallen, and the weapons of war perished!" After noting that it was nearly forty years since a similar catastrophe had overtaken our arms in Afghanistan, the preacher remarked that the loss of life was greater than that sustained at the Alma, and not far short of that of Inkerman. A whole battalion had been annihilated at a blow in consequence of the grossest blundering. What lessons might be derived from the event! Saul had grown insolent and defiant, and had been puffed up with the lust of power and the idea of his own greatness, and his pride, like ours, needed to be humbled. After speaking with deep sympathy for the bereaved at home, and the colonists placed in a perilous position in Africa, the preacher observed that there were thoughtful men who had been expecting something to rebuke the national pride, and that lust of power which had been so sedulously cultivated in certain classes for the last few years, and now the blow had fallen. It ought to teach us the folly of the policy of self-glorification and national extension. How jealous had we been of Russian conquests in Central Asia. How ready had we been to condemn her ambition, and the abuse of her strength. But how had we been acting ourselves? In the last forty years Russia had annexed territory peopled by one million, but we in the same time had annexed territory peopled by thirty millions in India alone. And yet we self-righteously venture to talk to other

nations about their ambition. During the last few years we had annexed Fiji, the Transvaal, and Quettah, and had obtained a footing in Asia Minor. The check we had received was all the more serious in that no man who had read the facts ventured to say that we had even a decent pretext for war. It was our own ambition that had annexed the Transvaal, and then we complained that our next neighbour had a powerful army. It was we, too, who were actually the invaders. It was said that certain Norwegian missionaries had been turned out of his country by Cetewayo, and that British soldiers intended to reinstate them. There was one thing a Christian missionary had no right to ask, viz., that his country should draw the sword on his behalf. If a king chooses to bar his door against the Gospel, that door is not to be opened by the rattle of artillery. Christ's own teaching is, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight." He had strong convictions of his duty as a minister of the Gospel on such a matter as this. In olden times God had often sent His prophets with unpleasant messages to His people, not as to the sins of other nations, but as to their own; and if he thought a national policy was wrong, contrary to the Gospel of Jesus Christ, and degrading to the character of a Christian nation, he must denounce it. We should strive to make the nations understand that those who would serve God acceptably are they who do righteousness and love peace.

Speaking at a missionary meeting held in the Clapham-road Presbyterian Church, on Monday evening, Dr. Moffat alluded to the terrible cloud which had passed over the mission-field of Southern Africa, by the outbreak of hostilities between the British and the Zulus. The natives, he said, had been driven from their abodes, and were suffering great privations. He had received a letter from a native who had fled to the wilds, which was forwarded to Mr. Moffat's son in the mission-field. "We have nothing," writes this native. "We are scattered; we have fled from war, and now we are naked."

ELECTION INTELLIGENCE.

THE REPRESENTATION OF BRADFORD.—On Friday evening the twelve gentlemen selected from the Liberal "Three Hundred" and from Mr. Forster's friends, to confer as to the best means of amicably settling the breach between Mr. Forster and the "Three Hundred," had another meeting at the Liberal Club, Bradford, and were able to arrive at a satisfactory solution of the difficulty. The following resolution was adopted:—"That without complete unity of the party it is not possible to return two Liberal members to Parliament. That to bring about such unity and avoid a repetition of the difficulties of the last election, it is desirable that means be found to reconcile Mr. Forster and the Liberal organisation, so that Mr. Forster may throw himself unreservedly into the hands of the Liberal party, and rely upon their votes for re-election. That Mr. Forster objecting to the constitution of the association turning chiefly, if not entirely, on Rule 15, it is proposed that that rule be modified by substituting at the beginning of the rule the word *may* for *shall*. This modification having been considered by Mr. Forster as removing his difficulty in acting with the association, it is recommended to the Three Hundred by the twelve delegates that Rule 15 be altered as proposed." The resolution is signed, by Edward West, Joseph White, Wm. Whitehead, Robt. Kell, Chas. Turner, Henry Illingworth, Phineas Craven, E. H. Wade, James Law, Edward Priestman, and Briggs Priestman. The resolution referred to has been approved by the executive of the "Three Hundred," and at a meeting on Monday a letter was read from Mr. Forster, M.P., in which he expressed his cordial approval of Rule 15, as amended, gave in his adhesion to the association, and will now become a member of that body. The amended rule will have to come before the "Three Hundred," and they will be called together at an early day. It is thought that Mr. J. V. Godwin, who contested the borough at the last general election, will be invited to stand with Mr. Forster as the joint candidates of the Liberal party.

HULL.—The Liberal Two Hundred of Hull on Monday resolved to invite Mr. Norwood, M.P., again to contest the borough, with Mr. Wilson, M.P., as his colleague, despite their divergence from the former in his views on the Eastern policy of the Government.

CORK COUNTY.—The result of the poll was made known on Monday as follows:—Colonel Colthurst (Home Ruler), 8,157; Sir George Colthurst (Conservative), 2,027; majority for Colonel Colthurst, 6,130. The vacancy was caused by the death of Mr. McCarthy Downing, a Home Ruler.

BATH.—Lord John Hervey has withdrawn his candidature for Bath, and Mr. Edward Wodehouse, the Liberal candidate for King's Lynn in 1874, has been chosen instead.

HADDINGTON BURGHS.—The nomination of candidates has been fixed for to-morrow and the polling for Tuesday, the 25th inst.

Messrs. Chapman and Hall will shortly publish "The Life of Sir Joshua Walmsley," by his son, Hugh Mullineux Walmsley.

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The Nonconformist.

WEDNESDAY, FEBRUARY 19, 1879.

THE WEEK.

PUBLIC attention is still absorbed in the Zulu disaster, and the measures taken by the Government to retrieve it, and the arrival of further telegraphic news is awaited with feverish impatience. The hurried messages sent from St. Vincent have been supplemented by some further information from Madeira, on the arrival there of the same mail steamer, the Dunrobin Castle, which is on the whole less disquieting than the preceding telegrams. From this it would seem that Colonel Pearson, who crossed the Tugela at a point much nearer its mouth than Rorke's Drift, where Colonel Glyn entered Zululand, had established himself at Ekowe. This place is some thirty miles, as the crow flies, from the Tugela, and is in a direct line of Colonel Pearson's advance towards Cetewayo's kraal. It was occupied by some 10,000 Zulus, and the first news of the war represented these Zulus as retiring before Colonel Pearson. It appears to be an advantageous position on the banks of the Umlalazi river, and on rising ground. That Colonel Pearson had made good his advance to this point seems to indicate that the defeat further west had not necessitated his retirement. The Capetown telegram states that he has securely fortified the post. It also gives the assurance that there is not a single hostile Zulu in Natal, though the disaster to Colonel Glyn's force had caused the greatest consternation and gloom through both the colonies. There is, therefore, reason to hope that the Prime Minister may be right in the opinion he expressed that the defeat, though a great military disaster, is nothing more. There is no reason to believe that the Zulus in Natal are in any way hostile to British rule. They are, on the contrary, most friendly to it, and grateful for the protection it gives. As Lord Kimberley told the House of Lords, the Zulu population of that colony largely consists of fugitives from Cetewayo's tyranny, and there is not much fear that they would desire to extend his rule. The worst thing to dread is that the neighbouring petty chieftains may be encouraged to make common cause with the Zulu King. In a despatch last November Lord Chelmsford said that the Amaswazi declined to join us till they saw that we were more than a match for the Zulus; but that after the first success they would be found on our side. What has been the effect on them of the first failure? This question suggests that there may be troubles on many sides which, though not threatening the existence of the colony, may prolong the war and greatly disturb the whole of the South African colonies. The colonial population seem to have been precipitated from the height of confidence to the depths of despair; but we, at home, may at least take a calmer view of the situation, and hope with Lord Granville that the valorous resistance which a mere handful of men offered to the overwhelming hosts of Cetewayo, has prevented him from following up his success by an invasion of Natal.

No one can complain of any lack of energy on the part of the Government in their efforts to support Lord Chelmsford. Our camps and dockyards resound with the notes of preparation. Some 8,500 men of all arms are to be despatched to South Africa without delay, and more than a dozen first-class steamers have been hastily engaged to carry out the expedition. The first two vessels are expected to leave Gravesend and Southampton this afternoon, and the others will follow in rapid succession. Before their arrival at Port Natal, some four or five weeks hence, the small force under General Chelms-

ford will have been reinforced by such troops as can be spared from the Cape Colony and the Mauritius, as well as by a regiment at Ceylon which was returning homeward from India.

One of the indirect results of the great war in which Sir Bartle Frere has involved this country, will be the early completion of telegraphic communication with the Cape. Its urgent necessity was admitted by Sir Michael Hicks-Beach to a deputation that waited upon him last week. Two plans are commended to the attention of the Government with the view, of course, of securing a public subsidy, without which neither could at present become remunerative. One is the extension of the submarine cable from St. Vincent to Table Bay, which would have to be laid down upon an ocean bed of immense depth. The other proposes an extension of the line from Aden along the East Coast of Africa, touching at Zanzibar, Mozambique, and Port Natal, and from this submarine terminus the existing land line to Capetown would be utilised. The only overland portion in this scheme would be across the Somauli country to avoid the long circuit round Cape Guardafui. The promoters, it is stated, undertake to complete the laying of about one half the whole distance by July next—an intermediate connection of mail steamers becoming at once available to cover the remaining distance—and to guarantee the completion of the whole system from Aden to Natal by the end of August. While these schemes are under official consideration, the Government are said to contemplate putting on fast despatch boats between Aden and Natal, a distance of some 3,500 miles, which could be run in twelve days.

Little need be added to the remarks we have offered elsewhere on the resumption of the Parliamentary session. The two Ministers who spoke in either House, Lord Beaconsfield and Sir Stafford Northcote, were cautious and subdued in language; the Opposition leaders were mild in their criticism; while the Irish members, disappointed that the University Question was ignored, and that their country was "neglected," made a feeble and ineffectual protest. The list of small measures announced included bills for dealing with the Mutiny Act—not with the "insane idea," as the Chancellor of the Exchequer said, of withdrawing the control of the army from Parliament—with the Criminal Code, with the Bankruptcy Laws, and with corrupt practices at elections; and will be followed by others if opportunity offers. The Chancellor of the Exchequer vouchsafed the information that, while the authorities at Calcutta were agreed that India could bear the cost of the Afghan war, that country would be relieved by a loan of two millions, without interest, from the British Exchequer; and the right hon. gentleman on Monday somewhat vaguely denied that the Government had any intention of appointing the Duke of Connaught permanent Prince-Viceroy of Ireland, as had been reported in the newspapers.

On Monday night the Lord Chancellor introduced his new bill for amending the law of bankruptcy, in obedience to the imperative demands of the commercial community. His lordship proposed, first, the appointment of a judge who shall attend solely to bankruptcy business. Next, he intends to control the proceedings of trustees in bankruptcy by providing for an audit of all their accounts, for their giving due security, and for the payment of all moneys that might come into their hands to separate accounts at the bank. Further, instead of having an adjudication in bankruptcy in the first instance, it is proposed that there shall be a meeting of creditors to decide whether there should be a bankruptcy on further investigation, or an arrangement by deed; but proxies for such meetings will not be allowed except with the consent of the judge, and no deed of arrangement is to be valid unless it is proposed to pay at least five shillings in the pound. The bill contains other suggestions, though not so thorough as those which were lately suggested by the City memorialists. The measure

is generally regarded as a step in the right direction, and as adapted to check to some extent the present system of waste, injustice, and confusion.

As the Government fear to touch the Irish University question, Mr. Butt, the nominal head of the Home Rulers, proposes to pave the way for future action by moving "on an early day" the following specious resolution:—"That, in the opinion of this House, it is essential to the interests of Ireland that the University institutions of that country should be so arranged that Irishmen of all religious persuasions should be able to obtain the benefit of degrees and the advantages of University education without the compromise of their religious convictions; and that, in order to accomplish this object, legislation on the subject is absolutely necessary." A discussion on this motion will be useful in defining the attitude of parties in reference to the proposed endowment of the Roman Catholic College.

A few days ago Sir James Elphinstone, in addressing his constituents at Portsmouth, is reported to have said that there would be no dissolution of Parliament till after next year's session. Possibly the hon. member, being a Junior Lord of the Admiralty, may be accurately informed of the intentions of the Cabinet. If that is Lord Beaconsfield's latest view, we may infer that he fears the immediate consequences of an early appeal to the constituencies, and is anxious to mature a showy policy before he goes to the country.

It is gratifying to record that the long-standing difference between Mr. Forster and the most influential section of the Liberal party at Bradford has been settled. Rule 15 of the Liberal Electoral Association has been amended by the substitution of the word "may" for "shall"—a change which satisfies the right hon. gentleman, who has forthwith enrolled himself as a member of that body. Though the alteration has yet to receive the formal approval of the "Three Hundred," there is no doubt that the Liberal party in Bradford will now be united, and be able at the next general election to present a united front to their political foes.

Matters are going from bad to worse in Germany. The most prominent feature in the Speech from the Throne, delivered in person last week by the Emperor William, announced that the Government proposed a general return to a Protectionist policy, and that Prince Bismarck's Disciplinary ("Gagging") Bill would be submitted to the Reichstag. A serious conflict is anticipated on both questions. It is, indeed, possible that the German Parliament may pass some mild edition of the last-named measure, but the Chancellor's reactionary commercial policy will be strongly opposed, and is expected to lead to a dissolution. Prince Bismarck wants a largely-increased revenue, not for the ordinary purposes of the Government, but to maintain the huge and unnecessary armaments which paralyse the energies of the population. When will Germans not merely recognise, but agitate, for the removal of this incubus?

The news of the week bearing on the Eastern Question is interesting. The Czar has ratified the Treaty with Turkey—in connection with which there has been an imposing thanksgiving service at St. Petersburg—and orders have been given for the return home of the Russian troops. The serious difficulty relative to the boundary line of the Dobrukscha has been temporarily settled by the withdrawal of the Roumanian garrison from Arab-Tabia, pending a final arrangement by the Powers; and Sir Austen Layard has taken leave of the Sultan prior to his return to England on account of ill-health. The Porte is still negotiating with M. de Tocqueville for a loan of eight millions, and will, it is said, shortly request the English and French Governments to appoint each two delegates to the commission for the administration of the Customs, and is also reported to have resolved upon decreasing the strength

of the army and navy, and reducing the administrative staff with a view to establishing a financial equilibrium. This is good news, if true. On the other hand, the negotiations for extending the frontier of Greece have been suspended; the Sultan's Ministers being willing to cede a considerable portion of territory in Thessaly, but refusing to yield anything in Epirus, though recommended by the Berlin Congress, on the stereotyped plea that an insurrection would break out in that province if any part of it were to be surrendered to Greece. The proposed Constitution for Bulgaria, to be submitted to the Assembly in a few days, has been promulgated. Amongst other things, it provides that the State Church shall be the Orthodox Greek communion.

From Lahore we learn that Wali Mahomed, the half-brother of Shere Ali, has reached Jellalabad, where he will no doubt assist Major Cavnari in his negotiations with the notables of Cabul. On the other hand, Yakoob Khan and his father are endeavouring to persuade General Kaufmann to give them material aid, and it is probably with some such object in view that the Russian commander-in-chief in Turkestan has set out on a hasty journey to St. Petersburg. There are no visible signs that either Shere Ali or his son are disposed to come to terms. On the contrary, they are collecting all available troops for a final struggle in the approaching spring. Even more important than the telegrams about Afghanistan is the statement that, unless copious rains fall within the next fortnight, there will be a serious failure of the crops in the Punjab, and that there is some danger of a famine in other parts of India.

Misfortune still follows the attempt to plant missionary stations in Central Africa. To the list of martyrs in this self-denying work must now, we regret to say, be added Mr. Penrose, of the Church Missionary Society, killed, with all his camp followers, by a hostile chief; and Mr. Thomson, the most experienced of the survivors of the London Mission, who died of sunstroke at Ujiji in September last. In adverting to this "serious loss," the Rev. Dr. Mullens appeals in another column to the friends of the London Missionary Society for fresh volunteers to fill the vacant places and to carry on the noble work of these Christian pioneers in Central Africa, and asks for pecuniary help in replenishing the exhausted funds of this particular mission. We doubt not the response will be prompt and generous.

The prize of 100*l.* offered by the United Kingdom Band of Hope Union for the best tale on Temperance, specially adapted for children, has been awarded to Miss M. A. Paull, of Plymouth. There were several hundred competitors.

Bishop Colenso has just issued the seventh part of his work on the "Pentateuch and the Book of Joshua," and with this he completes the task to which he addressed himself nearly twenty years ago. The first part appeared in 1862.

Sir John Lubbock has in the press two volumes of lectures and essays—one scientific, the other political and social in character. They will shortly be published by Messrs. Macmillan and Co.

Mr. J. Payne Collier writes to the *Athenæum*:—"I believe—indeed, I am confident—that I have found another tragedy by Shakespeare—at least, one in the authorship of which he was importantly concerned. I suspected it when I was thirty, and now I am ninety I am convinced of it. The evidence is entirely internal, for, unlike 'Arden of Feversham,' there is no tradition on the subject, but, like 'Arden of Feversham,' the story is domestic, and relates to the murder of a husband by his wife nearly twenty years before Shakespeare was a popular writer for the stage. The title of it is 'A Warning for Fair Women,' and it was printed in 1599 anonymously. Till now the name of Shakespeare has never been connected with it, but the strongest internal evidence shows it, in my opinion, to be his."

THE REGISTRAR-GENERALSHIP.—Major Graham, the Registrar-General of Births, Deaths, and Marriages, will, there is little doubt, resign very soon the office which he has held for more than a quarter of a century. Major Graham is a younger brother of the late Sir James Graham, of Netherby. It is understood that the promotion of Dr. William Farr, the present assistant registrar, is decided upon, and no appointment is likely to be more popular, whilst no one's claims can be for a moment recognised in competition with his. As chief of the department of vital statistics, a post created especially for Dr. Farr, and by his long efforts to make the returns of his department alike valuable to physicians, economists, and statisticians, Dr. Farr has earned a debt of gratitude which would be but even scantily repaid by his promotion to the more lucrative post now held by Major Graham.—*Manchester Guardian*.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

One of Lord Beaconsfield's favourite axioms received fresh justification on Thursday night. It was again "the unexpected" that "happened." A week ago at this hour, the opening night of the Parliamentary session was looked forward to as certain to be dull. It was known that our Government of expediency having met a check in their endeavour to purchase the Irish vote, had abandoned the intention of dealing with the question of University Education in Ireland. This eliminated from their programme, there was nothing heroic left. Accordingly, the first night of the session was sure to be dull and unemotional. Twelve hours later came the news from Zululand, and a burst of indignation and a clamouring for a victim went up from the public throat. Everybody looked to the opening of Parliament, fortuitously near, as an occasion when reparation would be instantly demanded. Possibly the Premier might be impeached, the Minister for War placed under arrest, the Colonial Secretary suspended, and the Postmaster-General carried in chains to Tower-hill, there to lay his meek white head on the long-disused block.

In striking contradistinction to the state of public expectation thus wrought upon, the opening of what is practically, though not technically, the session of 1879, was the dulllest and least excitable of any I have been present at. There was no crowding of the benches, no gathering of groups below the Bar, no rushing to and fro in the lobby, and no whispered consultations on the front benches. In the House of Lords the scene partook of some of those features which have grown familiar since Lord Beaconsfield became its leader. Not only was the Prince of Wales there, but his two brothers—the Dukes of Edinburgh and Connaught—occupied seats on the front cross-bench. The fourth occupant of this bench was the Duke of Cambridge, and the fifth and last, Lord Derby. The Princess of Wales surveyed the scene from the side gallery, and Prince Leopold, who is not often seen under these circumstances, sat in the same alcove. Even in such distinguished company, Lord Beaconsfield was not to be betrayed into doing or saying anything that should excite emotion. His cue was to represent the empire as being at peace. The war in Afghanistan was concluded, its work accomplished; and the pacification of Eastern Europe was crystallising under the benign influence of the Berlin Treaty. It was true that there had been "a disaster in Zululand"—"a terrible military disaster"; "but," he added, "I think I may say it is no more." His tone was at the moment almost apologetic, and the inference the brilliant throng of ladies in the gallery might have drawn was, that if the Prime Minister could have obliged them by anything "more" than the annihilation of half a British regiment and the peril of a colony, he would. But with a Government at once so bold and so wise, this was really all that reasonable persons could expect.

This policy of minimising everything was sedulously and successfully imitated in the House of Commons. It is the sort of thing in which, by exception, Sir Stafford Northcote excels his chief. I do not know anyone who can make a stupendous announcement with an indifferent and commonplace manner better than Sir Stafford Northcote. He has a way of introducing important statements in parenthetical sentences which Lord Beaconsfield might envy. I remember when, during the winter session, it was his painful duty to announce the withdrawal of the proposal for the Rhodes grant, he put on an air and assumed a voice precisely similar to those with which he might have remarked to the Speaker that we were having a severe winter. On Thursday he, in this same way, in a parenthetical sentence of fifteen words, announced that he would presently have to move for a vote of money on account of the Zulu war. This tone and manner are subtly and singularly infectious. They strike the keynote of a debate, and though of course they do not always succeed in keeping the chorus in the key, they have an important influence in that direction. On Thursday night it was wholly successful. Sir William Harcourt, emulous of the opportunity of renewing his recent success at Oxford, delivered a speech meant to be spightfully, which fell very flat. The Marquis of Hartington returned to a level of debating ability once too familiar, but of late happily foreign to his speeches. He stumbled and hesitated, dropped into a sing-song tone, and transmitted the conclusion of what appeared to be his most important sentences, through his boots into the cellars below the House. It should be said that the surrounding circumstances were not conducive to brilliant oratory. It was seven o'clock, and five-sixths of the members

had gone away to prepare for dinner. By some odd arrangement the Leader of the Opposition, having declined in favour of Sir Charles Dilke the opportunity of speaking at the opening of the debate, had forestalled his right of speaking at the close. Moreover, the one topic on which all thoughts were centred was forbidden to him. The House of Commons, though it is open to the charge of wasting a good deal of time in purposeless debate, will always decline to discuss matters which are not fully before it. The papers relating to the calamity at the Cape were as yet incomplete. The issue was too serious to be dabbled in, and Sir Stafford Northcote's appeal to hon. members to refrain from indulgence in "conjectural comments," was loyally responded to. Thus, since the talk of the evening could not take the direction upon which all minds were bent, it lapsed into the inevitable Irish debate. It is in some measure a convenience that when by accident the House of Commons finds itself deprived of a topic upon which it had counted, the Irish members are always ready to supply material for as many hours' conversation as may be necessary. They fulfilled their function on Thursday night, and appropriately wound up the debate by a division, on which they mustered twenty-five votes.

On Friday night Ireland once more engrossed the time and attention of an overworked House of Commons. The resolution affirming the justice and desirability of assimilating the borough franchise in Ireland to England was again brought forward by Mr. Meldon. It is a subject which has come before the House through six successive years. Of late Mr. Meldon has assumed charge of the motion, and he approaches with evident complacency the duty of commending it to the favourable attention of the House. Now Mr. Meldon is not a pleasant speaker. He has a bad voice, an aggressive manner, and a borough sessions style of address, and he is, moreover, altogether devoid of the national attribute of humour. So when Mr. Meldon rose hon. members rose too, and with one accord left the House. They did not come back in any considerable numbers till the division was imminent, though in the meantime Mr. Forster had made a very able speech in support of the resolution, which had also received the approval of the leader of the Opposition. It was rejected by 256 votes against 187, figures which compare unfavourably with the division last year, when the Irish members, supported by the forces of the Opposition, nearly snatched a victory.

To-night the House, with the debate on the calamity at the Cape looming in the near distance, has occupied itself with discussing its own mode of procedure. This, with the recollection of recent episodes, and with the knowledge that in the coming session there will be many opportunities for the Obstructionists to parade, has become a matter of real necessity. It is the second resolution, which affects the power of speech in committee, that is specially aimed at the Home Rulers. If it were passed it would only limit the power of obstruction, and would still leave opportunity for a long night's sitting. But sufficient for the sitting has been the resolution thereof, and to-night only the first of the series has been dealt with. Before it was moved nearly three hours were occupied in discussing whether it should be approached. Objections were raised below the gangway on the score that sufficient time had not been given for considering the resolutions, which were placed on the paper only on Friday night. This, however, was scarcely ingenuous, for the whole subject was debated and fought out last session, and the resolutions are founded upon the recommendations of the committee which then sat. But the excuse served to bar the way till eight o'clock, when, the Government prevailing in two divisions, the minority went away to dinner and the business of the night commenced.

The debate has, like all on similar lines, been a very good one. The subject has been approached from all possible points of view; and if, in the result, the Chancellor of the Exchequer has been driven back from line to line, the outcome has been the establishment of an improvement on the existing rule. There is no doubt that a great deal of time is wasted on going into committee of supply, and it is quite possible to guard the constitutional rights of minorities without blocking the progress of public business. The debate lasted till a late hour, but still left the majority of the resolutions untouched.

The *Academy* understands that the Archbishop of Canterbury has placed in the hands of Messrs. Macmillan and Co. for publication a memoir of his late wife, including some notices of his son, the Rev. Craufurd Tait. The volume will contain also the diary kept by Mrs. Tait on the occasion of the loss of their children some years ago at Carlisle.

Correspondence.

THE CENTRAL AFRICA MISSION.

To the Editor of the Nonconformist.

SIR,—When, two years ago, the directors of the London Missionary Society commenced their mission on Lake Tanganyika, they were able to send out six missionary brethren to Zanzibar, with the hope that they might accomplish the journey in a single season, and so the mission might be firmly established. The numerous difficulties which they met with in the first stage of their journey proved a formidable hindrance; and at once, as with their friends in the Church Missionary Society, and, indeed, all previous travellers, began to weaken their numbers and dissipate their strength. One member of the mission left it through sickness. Mr. Price returned to England to consult with the directors; but the remaining four, after the rainy season, continued their journey into the interior, and three of them reached Ujiji in August last. Soon after their arrival the health of their leader, Mr. Thomson, the most experienced member of the party, totally failed; and on Sunday, Sept. 22 last, he died. In many ways his lamented removal is a serious loss. But it is by suffering and loss like this that we “fill up that which is behind of the afflictions of Christ,” and enter into the sorrow of the Head of the Church, that we may be fitted to share His glory.

The directors of the society are not discouraged by this sad event; they are only anxious to prove the sincerity of their service by putting forth a fresh effort for the firm establishment of this mission. The funds with which it was commenced have been expended; and they need three men to fill the vacant places and occupy the stations which have been selected. They desire to send forth on this service men who have had some experience; it is rather too heavy to be borne by students fresh from college life. Are there no young ministers, are there no young medical men, who are willing to devote themselves specially to this work? Are there none willing “with a full hand” and by generous gifts, to aid in sending them forth? The need is great. The service is a true privilege to such as understand and appreciate it. And the churches are full of men able to go forth and preach the Lord's Gospel of love to tribes that have never heard it hitherto.

Believe me, very truly yours,
JOSEPH MULLEN.

A RELIGIOUS CENSUS.

To the Editor of the Nonconformist.

SIR,—I read with interest your article on the proposed Scotch census of religious profession. It is evident, however, that the writer laboured under the difficulty of not knowing the details of the recommendations of the conference recently held in Edinburgh, which have not yet been published. I enclose for your perusal a copy of the suggestions I put forth in connection with that conference, and you will observe that I distinctly recommended the renewal of the inquiry on the amount of accommodation which the people have provided for religious worship, as well as the number of persons or attendants by whom this provision is made use of. It is unnecessary for me to say that I endorse your observations in favour of the actual accommodation, because it is a matter of fact, and not of speculation or estimate. The only question is, how far the religious query should be inserted in the English and Scotch census, as it is in the Irish; and we decided in the affirmative, making the answer “optional” to save scruples of conscience, and other evident difficulties.

I remain, Sir, your obedient servant,
LEONE LEVI.

5, Crown Office-row, Temple, Feb. 17.

[We are sorry to have been misled as to the scope of Professor Levi's proposals by paragraphs in two separate Scotch papers, both of which omitted any reference to church accommodation. We venture to express a hope that, before committing himself to a census of religious profession, our respected correspondent will fully inform himself of the incidents connected with the conflict of 1860 on the subject.—ED. NONCON.]

EVERY MAN TO HIS POST.

To the Editor of the Nonconformist.

SIR,—Is it not possible to put a stop to this reckless and wicked career of pillage and murder into which our country is being dragged? Have we, who abhor and cry out against it, done all that we can, or is it possible to do more? The Nonconfor-

mists of England, the backbone of the Liberal party, have always been loyal to England. They have, I admit, dyed their hands in blood, but they have seldom been slow to originate or back up any measure tending to the well-being of their country. They, more than any other party, have purchased the liberties which we now enjoy, and therefore it is to them especially that we must look, and on them that we must especially lean, in every attempt made to preserve these liberties. It may be taken for granted that there is but a small percentage of sham Liberalism in their ranks. Let Mr. Gladstone, or any other true-hearted and competent leader, only give the signal, and they will rally round him without hesitation. They have been Mr. Gladstone's most faithful followers. When the front Opposition bench, with its rank-and-file, has hesitated, or has left him to fight almost single-handed against an imperious majority, the Nonconformists of England have been true to him. They do not forget his somewhat ill-natured challenge to them to carry their votes elsewhere, or his oversight of their claims during the Education controversy, but their regard for him, their devotion to him, their confidence in his character, patriotism, and consummate ability, are unabated. If it can be proved, as many think it can, that they are a minority, they are not a contemptible minority. If they will only rise as one man, and by their united and individual efforts cheer him on, England may soon be rescued from the grasp of unscrupulous, prodigal ambition. I would not for one moment seek to underestimate the services of the Marquis of Hartington. His more recent speeches show, to my thinking, a rapid development of opinion and conviction in the direction of Liberalism. His whole attitude is firmer and more decided than it was a year ago. His address to the Edinburgh students made me proud to think of him as rector of my *alma mater*, and a worthy successor of Gladstone and Carlyle. His still more recent speeches at Liverpool are even more certain and cheering in their ring. All this I admit; but, unless I am mistaken, the great body of Nonconformists have not yet agreed to accept Mr. Gladstone's resignation of leadership. They will gladly support the Marquis of Hartington as long as he leads with *unflinching step*, but the mere name of Gladstone is a sort of music which will never fail to inspire them.

All our Liberal leaders seem to be assuming a more decided attitude. Lord Beaconsfield is now unconsciously educating his opponents. He has completed the education of his own party. They could not possibly be more servile. They will applaud his every deed, whether it be one of pillage or defiance. They will follow him like a troop through mud and blood, satisfied if they can only keep hold of his coat-tails. They need no further training. Unhappily, their opponents do, and the reckless and ambitious policy of the dictator is rapidly developing them. The time cannot surely be far off when the conscience of the nation will insist upon a revolt from the present Government. It is all very well for its supporters to ask us if it be credible that a body of English gentlemen could stoop to the trickery and treachery with which our Government is often charged. The Hon. T. C. Bruce, M.P. for Portsmouth, told his constituents the other day that, to judge by the language used by Liberals, it might be imagined that Her Majesty's Ministers had become “traitors to their country and were concealed blackguards.” Hard names do not meet with much welcome in polite society, and men of refined feeling do not like to hear them; but I very much fear that we are often more readily shocked at hearing the words than at witnessing the deeds which such terms strip of all their attractiveness. Allow me to give an illustration. On Thursday last the Earl of Beaconsfield, addressing the House of Lords, used the following language:—

Her Majesty's Government have the satisfaction of feeling that the object of their interference in that country [Afghanistan] has been completely accomplished. We are now in possession of the three great highways which connect Afghanistan with India, and I hope that this country will remain in possession of these three great highways. (Ministerial cheers.) They have secured the object for which the expedition was undertaken; they have secured that frontier which will, I hope and believe, render our Indian Empire invulnerable, and in attaining this object we shall trench as little as possible upon the independence and self-government of Afghanistan.

Now, let any one compare this statement, and especially that portion of it which I have italicised, with the following words used by the same noble lord in the same place on December 10:—

It has been said that, on a recent occasion, not in this House, I stated that the object of the war with

Afghanistan was rectification of boundaries, and that we were to have a scientific frontier instead of a haphazard one. I never said that that was the object of the war. I treated it as what might be a consequence of the war, a very different thing.

In the second statement the Premier repels the accusation that he had gone to war for a new frontier, whereas in the former statement he positively and unambiguously asserts that that was the object. It may be very vulgar to call the author of these two irreconcilable statements by a name which his assertions warrant, but is the deed to be applauded while its name is repelled with horror and scornful wrath?

But I will not stop here. The Queen herself is made to say in her speech last December—

The hostility towards my Indian Government manifested by the Ameer of Afghanistan, and the manner in which he repulsed my friendly mission, left me no alternative but to make a peremptory demand for redress. This demand having been disregarded I have directed an expedition to be sent into his territory, and I have taken the earliest opportunity of calling you together and making to you the communication required by law.

Far be it from me to accuse Her Majesty of having part or lot in this business. These words were put into her mouth, but they are the concoction of her Ministers, and of the Prime Minister in particular. If these words mean anything, they mean that the Ameer's conduct was the cause of the war, and that the object of the war was to punish him. But Lord Beaconsfield tells us now that the object of the war was to obtain a new frontier. Sir, I think England has a right to know whether Her Majesty's Ministers have concealed even from the Queen herself the real object of the Afghan war. I should like, further, to know what we are to think of the Minister who deliberately, and before all the world, puts into the mouth of the Queen words which are not true? Let those worship that man who are prepared to stamp such conduct with their unfeigned approval, but I think better of my countrymen than to suppose they will submit to his administration much longer.

Nor is Lord Beaconsfield alone in this sorry business. His colleagues are not ashamed of their co-partnery. To give only one instance, Sir Stafford Northcote is reported as having said in the House of Commons on Dec. 13:—

It has been said that we desired to get a new frontier and to punish the Ameer for the sins of Russia, and so on. But what was the real cause of the war? It was that a friendly mission, sent by the Governor of India to the Ameer, was repelled by him in territory not his own, by force, and under circumstances which gave his act the character not only of defiance, but, to some extent, of a menace.

Contradictory assertions like these would discredit any Government, and I cannot think that it is for the moral, any more than the material, advantage of this nation that men in high places should be allowed to make such a shuttlecock of truth before the people. At the head of our country we need men to whose noble character and conduct we can point the rising race, and say, “Let these men be your examples.” One good example is better than a thousand beacons.

At this moment we are going from bad to worse, unless, indeed, the disaster in Zululand may create a revulsion of feeling. Our Government has landed us in a fine mess. It is only a “military disaster,” we are told, but who sent our soldiers into the hostile country and with what object? Were it not for the gravity of the event, one might almost be amused at the language employed. We are told that the British flag has been dishonoured. Certainly it has; but let there be no misunderstanding as to what the dishonour really is. Those who are loudest in bewailing the dishonour seem to think it no dishonour for the British flag to be sent upon an errand of plunder and massacre. Their idea of dishonour goes no further than the defeat. Then, again, the lowest passions of the people are appealed to on the ground that a savage has insulted our flag. But where is the insult? Are Englishmen to go whenever they choose into a foreign territory, without provocation, and in the most menacing manner possible, and be made welcome? Has a savage no rights? Is not a savage a man? If French or German troops were to march along Fleet-street, unfurl their flag, and prepare for an attack, would that flag meet with much respect? And, now, what do we hear? Dire vengeance is breathed from almost every mouth. “Such an insult is not to be tolerated.” The poor savages who have dared to fight for fatherland are to be butchered without mercy. “Whatever opinions people might entertain,” said Mr. A. J. Balfour, M.P., to his constituents, “everyone must agree that the national honour must be retrieved at all costs.” Surely burglars may cry out “honour” after this. Another honourable member, Sir James

Elphinstone, tells us that "it will not be long before the British troops will rise in their strength, and sweep away the enemies of this country." Revenge is the cry which we hear from all quarters, and yet we are the wrong-doers, the invaders. The First Lord of the Admiralty consoled his constituents the other day with the pious reflection that "the brave men who have gone to their rest have gone fighting nobly for their country." That our men were brave I have no doubt, and so are the Zulus; but, as the same First Lord said in the same breath, "the task of fighting a savage is not a noble one;" nor is the task of picking quarrels with savages in order to murder them and annex their territory a noble one, and the flag unfurled in work of this description is sufficiently disgraced before a shot is fired. Don Quixote thought some encounters not noble enough for a knight, and therefore delegated them to Sancho Panza, but for our supreme contempt for the savage we might hope that our brave Naboth would go with his servile majority to South Africa to educate Cetewayo and his people into the propriety of submitting to disarmament and extinction, taking with them Bishop Ellicott to convince the astute Zulu that their mission had been "undertaken under motives of distinct ethical validity." If they would do this, England might retrieve her honour at very little cost. If, however, they mean to stop at home, I hope the Nonconformist party in Parliament and out of it will give themselves no rest until by the use of every legitimate means they have shattered the Ministry which has done so much to degrade England, to pose her before the world as a hungry marauder, and compel even savages to distrust her word. Too many of us are content with a mere protest. We get up a meeting at which we denounce the crime, and then say, "I have washed my hands." Pilate washed his hands; but it remains for us to say whether he stands before mankind innocent of the blood which was shed.

Yours faithfully,

F. SONLEY JOHNSTONE.

Merry Hill, near Wolverhampton.

EVANGELICALS.

To the Editor of the Nonconformist.

SIR,—As you were good enough some twelve months ago to insert in your journal a letter of mine upon "Disestablishment," I am induced from seeing in the *Rock*, a Church of England newspaper for family reading, quotations now and then from your Nonconforming standpoint, to ask you to do me the favour of inserting these few remarks, hoping that some reader of the *Rock* may glance his eye over them, if so be that a reply may be elicited.

What business has an Evangelical in the Anglican Church? I verily once belonged to it, but when it pleased God to reveal His Son in me, I compared the Prayer Book with the Holy Scriptures, and weighing it in the balance of God's Word, found it so lamentably wanting that I have long since ceased conforming to either its rubrical directions or its dogmatic teaching.

What is the little child just lisping out its first utterances taught therein? Take the first question of the Church Catechism—"What is your name?" "Fanny." "Who gave you this name?" "My godfathers and godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven!" Is this the fact? For if it be, it makes salvation depend upon a drop of water, and upon the man ordained by an ecclesiastical corporation to administer that drop of water. Whereas, on the contrary, the wind bloweth where it listeth, and the Spirit of the Lord cometh "as the wind," where it pleases and how it pleases!

Now let us go on in the Prayer Book. After the drop of water is sprinkled on the unconscious babe, it is said, "Seeing now that this child is regenerate." Here, then, is the *opus operatum* with a witness. Salvation by the *opere operato*! Man put in the place of God the Lord who claims to have mercy on whom He will have mercy.

Now, Sir, this is the sharp point of the wedge, and once admitted, the sacerdotalism of the Anglican Church follows as a matter of course. Christ is displaced, and the so-called priest put in his stead. Would any really Evangelical man sanction such unauthorised and flagrantly un-Scriptural assumption as this? But it is the natural fruit of the language which is used in the office for the ordaining of priests—"Receive the Holy Ghost: whosoever sins you remit, they are remitted, and whosoever sins you retain, they are retained." Why, Sir, none but God can forgive sins! And when our Lord assured persons that

"their sins were forgiven them"—that they might go in peace—unless He was God it would have been blasphemy in Him to say so, but being Emanuel He was justified in saying so. Now, will Evangelicals rob God of the honour due unto His Name, and lend themselves to such superstition? Nay, will they not rather see in the Church Establishment that as years advance the daughter of Rome is becoming more and more like her "old mother," and, if true Evangelicals, come out of her that they partake not of her sins, that so they receive not of her plagues.

Your obedient servant,

M. J. TAYLOR.

Kensington, February, 1879.

Religious and Denominational News.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.

The annual meeting of the above society was held at the Memorial Hall, Farringdon-street, on Tuesday, Feb. 11, Mr. Josiah Alexander, the treasurer, in the chair. After a devotional service, the Rev. J. C. Gallaway, the secretary, read the report, which commenced by a reference to the fact that they would that day commemorate the twenty-fifth anniversary of the foundation of the society—a quarter of a century of associated work. After an allusion to their place of meeting (the Memorial Hall), on the very site of the old Fleet Prison, so well known in the annals of suffering Nonconformity, and their obligation to be faithful to the past, by carrying on the battle of religious freedom till it was crowned by religious equality, the report went on to speak of the rise and progress of the work of the English Congregational Chapel Building Society, commencing with an allusion to Thomas Wilson, the chapel builder, the formation of the London Chapel Building Society, and next in order their own, which was, after much preparation, launched at a special representative conference held at Derby in 1853. The English Society started with the idea of aiding fifty improved churches in five years, and began with an annual income of 2,700*l.*, and a guaranteed income for five years of about 10,000*l.* It was not a society for merely handing money from one party to another, but for working out certain great practical benefits, which it is impossible for private and unconditional gifts equally to secure. Large funds that merely save the pockets of local contributors are an evil. But large funds that effectually guide inexperienced committees into the wisest methods of action, and proportionately stimulate local resources, are a real and great boon. The methods pursued by the society are then described. Friendly counsel and practical advice at the beginning before monetary aid is rendered; a satisfactory trust-deed; the payment of the whole grant being reserved till the building is finished and opened, and at least half the cost raised independently of the society's help. The members, who have supreme control over the affairs of the society, consist of subscribers of 1*l.* *ls.* per annum; donors of 10*l.* 10*s.*; executors paying a legacy of not less than 50*l.*; and the pastor and two representatives of any church throughout the country making any annual or biennial contribution to the funds. Not only is its committee very large, consisting of gentlemen known to be interested in the work, and fairly representing the principal districts of the country, but every member of that committee is consulted beforehand on every case applying for help, and on all general questions. The meetings of the committee are held quarterly, and in different principal towns. The society, during its whole history, has been favoured with harmony in its own councils and in its action with others. It has yet to listen to the first complaint of its advice having led to mischief. It has never refused help to any case coming within its rules for want of funds, and has never failed to meet its own engagements when due, however long the delay in fulfilling the condition on which aid was promised. Speaking of general results, the report says:—

The number of churches built and in course of erection with the society's pecuniary help, paid and promised, is 517, *i.e.*, 267 more than were contemplated at first in the time. Besides this number it has benefited several with its practical guidance, without monetary aid. Some that it had helped in the former way, and promised to do so in the latter, have been so successful in their own efforts as to be able to dispense with this assistance. The total number of sittings in the above 517 churches is 234,000, giving an average of 406 to each, which is a higher average by at least 100 sittings than that of Congregational churches prior to 1851. The entire cost of the work, including sites, exceeds 1,040,000*l.* Towards this result the pecuniary help of the society in all ways, paid and promised, is 187,807*l.* Of this amount 126,582*l.* has been paid, leaving a present liability of 10,725*l.*, of which 9,280*l.* is loan, and 1,445*l.* grant, the bulk of which money will probably be called for in the course of 1879 and 1880.

The society has completed its engagements with 418 churches, and partially so with several others. The Yorkshire society has, we believe, met its engagements with twenty-eight. This will leave more than fifty still looking for the help—in part or whole—conditionally promised. The present known assets of the society, consisting of balance in hand, investments, securities, definite promises, and certified legacies, are more than equal to the liability; but the committee have before them at least fifty cases, in various stages,

looking to the society for help, and have promised pecuniary aid to at least ten of them, waiting for further information before that help is defined.

Reference is then made to general statistics as follows:—

As this subject has occasioned much public attention of late, more especially in connection with ourselves and our Wesleyan brethren, it may not be inappropriate to give the following figures on the well-sustained authority of the *Nonconformist*. The total number of sittings provided by the Free Churches of all sections in England and Wales is 6,715,456—a total that probably exceeds the number provided within the limits of the Established Church. Of this number the Wesleyan Methodists supply 1,728,980, and we 1,453,000. The increase of sittings since the census of 1851, by the Wesleyan Methodists, amounts to 276,400. Our increase during that period amounts to 385,240, being more than 108,000 sittings beyond the increase of our honoured brethren. Of our denominational increase during the last twenty-seven years, the society has been instrumental in providing more than half. Of the total accommodation of our churches, those aided by the society supply more than one-seventh. Of the entire Free Church accommodation of the country, our denomination supplies one-sixth.

In addition to the work of church building, the committee have recently opened a separate branch in aid of ministers' houses, without any additional charge—an appendage to the other work in some cases indispensable, and in many a most valuable auxiliary, especially in the rural districts and in these days of revived bigotry and intensified repression. Towards the required fund of 5,000*l.* for this purpose they have received altogether 1,300*l.*, and of thirty cases before them ten have been matured for granting pecuniary aid. The society seeks the aid of the churches generally, and especially of those assisted by itself. The number of contributing churches is ninety-eight, and the total amount raised last year was 365*l.*, being 110*l.* more than in the preceding year. These collections go to the grant and general fund, which last year amounted to 1,190*l.*, and which the committee hope will be raised to 2,000*l.* The total aggregate of this fund from the beginning has been 73,000*l.* The total loan fund from the formation of the society has been upwards of 44,000*l.*, of which 11,000*l.* consist of promises. The money is invested, so as to secure the regular payment of the life annuities, amounting to 280*l.* per annum. A conference of the society is held every five years. The next will be held in Highbury Chapel, Bristol, next April, and its specific object will be to bring the loan fund, paid and promised, to 50,000*l.*; while an additional 12,000*l.* is now asked to make the grant fund 2,000*l.* a year; to add 3,700*l.* to the manse, and 20,000*l.* to the Irish Fund. Whatever the society does in aid of the work in the colonies is done by special appropriations; and very gladly will the committee receive and apply, as directed, contributions towards church building in the colonies—help so rendered being valuable by the exorbitant interest chargeable in those regions.

Mr. CHARLES E. CONDER presented the audited balance-sheet for 1878, showing a total of 12,020*l.*, including balance from previous year, collections from eighty-nine churches, amounting to 332*l.*; legacy of 500*l.* from the late Mr. Henry Brown, of Bradford; contributions to the general fund, house fund, and loan fund, and repayments to the latter of advances in aid of churches. The expenditure, including grants and loans to thirty-six churches and four houses, and working expenses, was 5,711*l.*, leaving 5,027*l.* invested in Bonds and Debenture Stock, and 1,282*l.* cash at the Union Bank of London, to meet payments shortly coming due. The society also held securities for 9,419*l.*, advanced on loan without interest, in aid of churches and manse, and repayable in annual instalments. Since the audit further collections had come in for 1878, making the number and total amount larger for that than for any former year.

The CHAIRMAN congratulated the society on having reached the twenty-fifth year of its existence. It had its monuments in every city and town of the kingdom, and greatly to its efforts it was owing that there was such a marvellous change in their places of worship. He would also congratulate their honoured secretary, to whose wisdom, energy, and perseverance that society owed so much, and he trusted that Mr. Gallaway's life might be greatly prolonged. He desired also to congratulate the other officials of the society, especially Mr. Conder, who was always at his post, and did his work well. The chairman went on to speak of the recent article in the *Quarterly Review*, and said he gloried in the name of Nonconformity, just as he gloried in the name of political Dissenter. Christianity had been aggressive from its birth. Nonconformists had not only been foremost in the great battle for the freedom and education of the people, but they believed in humanity. They believed that humanity was infinitely greater than kings, and emperors, and aristocracies, and that to ennoble mankind was the mainspring of all the Congregational movements of the last two hundred years.

The Rev. W. CUTHBERTSON, Chairman of the Congregational Union, in moving the adoption of the report, said that in the country districts of England there was an intelligent sympathy with the work of the society, and the churches of England and Wales had expressed satisfaction with its management. One of the principal things they had, as a body, to do was to make it a possible thing for the small fellowships in the agricultural districts in the poorest quarters of the land to stand true, and to do effectively the work that their Lord and King had given them to do. He had, the previous week, visited a church in the country, and one who

had the spirit of Independency said to him, "Sir, if the doors of this church were closed, the light of religious freedom would pass from this district." The ministers and officers of some of these congregations had been faithful to the highest principles and the highest truth under circumstances of great trial and temptation. The Rev. Dr. AVELING, in seconding the resolution, said that the 517 churches to which reference had been made were churches in which the Gospel was preached in its simplicity and fullness. The work which had been done by the society had been done without any ostentation or noise, sometimes so quietly that people might think they were doing nothing. Some 150,000L. had been raised by the society alone, and from the facts that were continually brought forward he was justified in saying that scores of these places would never have been erected at all if there had not been a society such as theirs to assist in the erection.

The Rev. G. MARTEN moved a resolution commending the society to the prayers and sympathies of the churches, and said that the practice of his church was to give a collection to the society every year, and he thought every congregation should do the same. He should be glad to see in the course of years every farthing the society had kindly and generously given in the time of need repaid with good interest. The resolution was seconded by the Rev. Dr. WILSON, who said that when Mr. Samuel Morley went to county after county year after year, and promoted conferences, a blessing came down upon them. In 1860 the money raised by the county associations for home missionary work apart from what was raised for the building of chapels, was 7,250L., while last year the amount raised was 25,350L. This indicated spiritual life as well as material progress. The Church Aid and Home Missionary Society were now carrying out the work of evangelisation on a higher plane, and the assistance of the Congregational Chapel Building Society was required more than ever for new organisation, enlisting, as it was doing, all the churches in the grand work of promoting higher spiritual life in every one of them.

The Rev. HENRY SIMON acknowledged his debt of gratitude to the society. When he was the minister of a few poor people in a Yorkshire village the first to smile on them was the English Chapel Building Society, who gave them such substantial aid that they went to work, and a church and schools, costing some 2,500L., were put up in that village, which had continued to grow, and the chapel and schools had since been enlarged. He believed all the debt had been paid off, and the church had become a centre of great light and influence in the town in which it was placed.

After a few words from the Rev. J. S. RUSSELL, the SECRETARY said that there were villages with small populations where it was really necessary for the Church of Christ that they should go on the Union principle. It was proposed to add to the 9th law, in which the duties of the trustees were distinctly stated, "Provided, nevertheless, that in very exceptional cases, especially in limited populations, the funds may be applicable to Union churches if the trust deeds be strictly Evangelical." Also to provide for assisting in the repair of a place of worship in the event of any sudden or serious injury.

The meeting closed with a vote of thanks to the chairman.

The latest accounts from Mr. Spurgeon at Mentone show that an improvement in his health has taken place.

Mr. Percy S. Atkinson, of Cheshunt College, having accepted a cordial invitation from the church at Driffield, in Yorkshire, will commence his ministry there on the second Sunday in March.

The decease is announced, at the age of 102, of the Rev. William Tranter, of Salisbury. He entered the Wesleyan ministry in the year 1803, at the age of twenty-six. Since that time he has laboured almost incessantly in different circuits of Methodism.

PRESTON.—At the annual meeting of the Preston District of the Lancashire Congregational Union, held in Lancaster on Tuesday, Feb. 4, the following resolution was unanimously adopted:—"That this meeting of the ministers and delegates of the Preston District of the Lancashire Congregational Union hears with regret that the Rev. H. J. Martyn, for fifteen years minister of Cannon-street Church, Preston, is about to retire from the district. It would also express its admiration of his ability and high character, and cherish a hope that he will have a happy and prosperous future in whatever sphere the providence of God may call him."

UFFINGTON, BERKS.—The new Congregational chapel in this village was opened at the beginning of this month. A sermon was preached in the afternoon by the Rev. David Martin, of Oxford, and there was afterwards a crowded tea and public meeting, at which addresses were delivered by the chairman (the Rev. T. C. Udall), the Revs. J. Townley, D. Martin, and others. The new place of worship has been erected at a cost of 355L., the greater part of which was subscribed previous to the opening. The erection is mainly due to the energy of the Rev. T. C. Udall and the supporters of the Faringdon Village Mission, with which it is connected. A series of well-attended evangelistic services has since been held.

BRIDLINGTON QUAY.—The foundation-stone of the new church at Bridlington Quay, Yorkshire, was laid on the 5th inst., by the Rev. M. E. Smith, the pastor. The contract sum is 1,500L., in addition to which minor expenditure for improvements will be incurred. Memorial stones were laid by W. H. Porritt, Esq. (chairman of the Local Board),

the Rev. A. G. Nicholls for Evan Fraser, Esq., of Hull; W. Todd, Esq., churchwarden "Holy Trinity"; Mr. Simpson, for H. P. Jackson, Esq., Hull; and Messrs. Heselton, Bullock, and Sherwood. In the evening a public meeting was held in the Club Institute (where the congregation meet for the present), the pastor presiding. Addresses were delivered by the Revs. W. C. Preston (chairman of the Hull and East Riding Congregational Union), A. G. Nicholls, and G. Barrans (Baptist), and Messrs. Marshall, Thompson, and Boyd. The sums realised at the close of the day's proceedings amounted to 116L. 10s.

NORWICH.—The Rev. G. S. Barrett, at the annual meeting of Princes-street Church, Norwich, on the 4th instant, sketched the work and progress of the church during the last year. The number of members in full communion was 544; the total amount raised for all purposes, 2,460L.; making a total contributed in eleven years of more than 25,000L. The average attendance at the Congregational Bible-class had been 148, and at the children's, 60. "Outsiders' services" are held in place of the ordinary Sunday evening service once in the quarter, for which the whole congregation vacates its sittings in order that they may be occupied by those who usually attend no place of worship. The three "mothers' meetings" held in connection with the Biblewomen's Mission had been attended by increasing numbers—the Princes-street mothers' meeting now numbering eighty, the Mariner's-lane fifty, and the Trowse forty mothers. A new evangelist (Mr. Carritt, of the Nottingham College) had been recently appointed to the Trowse Mission, and had begun his work with very encouraging prospects of success. A site had been purchased for new Sunday-schools adjoining the church at a cost of 3,500L., and the estimated expense of the new schools would be from 5,000L. to 5,500L. more. Towards this sum of 9,000L. Mr. Barrett stated that one of the members of the congregation (Mr. J. J. Colman, M.P.) had contributed the munificent sum of 2,000L., and Mr. Barrett then announced that he had obtained promises which, with the sale of the old schoolroom and the sum allowed by the Corporation for the widening of the street, would bring up the total to nearly 8,000L., leaving another 1,000L. to be obtained. The meeting was afterwards addressed by the Revs. J. Pirrie and R. Hobson, and Messrs. C. J. Bream, J. Porter, Carritt, and Livock.

AMERICAN MISSIONS IN TURKEY.—On Wednesday evening a largely attended and influential drawing-room meeting was held at the residence of Lord and Lady Kinnaird, 2, Pall-mall East, in connection with the work carried on in Asia Minor by the missionaries of the American Board of Foreign Missions. Lord Kinnaird occupied the chair, and amongst those present were the Revs. Prebendary Auriol, Flavel Cook, C. A. Fox, Professor Stanley Leathes, J. Gritton, Dr. Allon, and Dr. Kennedy, the Hon. A. F. Kinnaird, Mr. R. C. L. Bevan, and other gentlemen, besides a large number of ladies. The Rev. Dr. Kennedy having opened the proceedings with prayer, the chairman briefly referred to the death on the previous day of Mrs. Ranyard, whose interest in all kinds of missionary work had been so great that her lamented death was a loss to mission work throughout the world. They had assembled, he said, for the purpose of hearing perfectly reliable information respecting the work of the American missionaries in Asia Minor, from the lips of the Rev. E. G. Porter, a gentleman who had recently paid more than one visit to that country. The Rev. E. G. Porter, having referred to the flourishing condition of the Central College at Aintab, under the principalship of the Rev. Mr. Trowbridge, gave a graphic and an interesting description of Asia Minor. The American missionaries were, he said, privileged to labour amidst the most sacred scenes of Scripture history—a fact which gave peculiar interest to their work. The country, from its geographical importance, had always attracted the attention of the nations of the earth, and consequently its history was one of many and great vicissitudes. He thought that at the present time there was ground for thanksgiving, and reason for hope, in the conclusion of the Anglo-Turkish Convention and the acquisition of Cyprus by England. Our new protectorate was rich in all the natural resources which make a great and wealthy nation. Its climate was healthy and delightful, its people robust and strong, and it was rich in antiquarian and archaeological treasures. But all its valuable natural resources were lying dormant and undeveloped, owing to the insecurity of life and property, and the absence of all incentive to industry. The people had become degraded and neglected under Turkish rule, but with the introduction of the promised reforms, together with English enterprise and science, there was no reason whatever why Asia Minor should not again become what it once was—the very garden of the earth. Such a country as he had described offered a very promising field for missionary and evangelistic effort, and the American missionaries had been blessed with a large measure of success. They had now no less than 120 missionaries and 300 churches and schools in different parts of the country, which had been established, not from any political motive, but from a pure desire to spread a knowledge of the Gospel among the inhabitants. There was a great demand for the services of the young men trained and educated in their Protestant colleges and schools, and throughout the country the greatest respect was shown to the missionaries. During the recent war even the bloodthirsty Kurds spared the houses of Protestants in their murderous raids in search of plunder. In the Aintab College, which was built

on ground given for the purpose by a resident Mahomedan, there were present about eighty students, and the amount for which the governors of the college depended upon voluntary aid was 600L. per annum. They were not relaxing their efforts in America, but as it was England that would in all probability wield political supremacy in Asia Minor, it was to Englishmen they appealed for some support towards one of their principal educational establishments. The Rev. Mr. Harris, formerly a Presbyterian missionary at Damascus, followed with a brief address, and after Mr. Porter had answered several questions respecting the work, the meeting dispersed.—*Record*.

MRS. RANYARD.

The estimable lady, so widely known under the initials of "L. N. R.," has passed to her rest and her reward at the age of seventy years, most of which had been spent in active but unobtrusive Christian service of an order initiated by herself. The record of her life is mainly a record of devoted work among and on behalf of the poor, to whom she sought to minister, both in temporal and spiritual things. We shall best be conforming to her own example, and we believe shall meet the wishes of surviving friends, like her brother, the Rev. Edward White, by devoting this brief memoir to a narrative of the peculiar enterprise which Mrs. Ranyard was instrumental in commencing, and which she carried on with such fidelity, skill, and success for more than a quarter of a century. For it is so long ago that the Christian world was first startled, and then gratified, by the anonymous issue of "The Book and its Story"; undertaken, according to its author, with the object of blending Scriptural information, in a form interesting even to young children, with a compendious history of the sacred books in ancient and modern times, and the details of their universal circulation. This volume ran through numerous editions, and has been translated into French, German, and Dutch. Its success, and the deep interest which it excited, led to the issue of a serial publication with a similar but extended title. *The Book and its Missions, Past and Present*, was commenced in 1856, and it continued to appear monthly until 1864. Its object was to present in a connected form an available mass of information on the power and progress of the Bible, and thus supply a want which the friends of the British and Foreign Bible Society had long felt, but which the committee of that society did not feel themselves authorised to undertake. Out of this work there soon grew the "Female Bible and Domestic Missions," in which poor but devoted women were engaged, under proper superintendence, to carry the Bible and its message to the homes of the poor. The maxim laid down was "Take of the people to mend themselves. They have long resisted attempts to mend them. Help them to make their own. Begin with the women and you are sure to influence the men." This led to conjoined efforts to ameliorate the social and material condition of those visited. People began to pay by instalments for the purchase of clothing, bedding, and other necessities, with results which will presently be stated.

For this new and enlarged undertaking Mrs. Ranyard had been preparing by the issue, in 1859, of her second most renowned book, "The Missing Link; or, Biblewomen in the Homes of the London Poor." This work also obtained a very large circulation, and it helped to make the beneficent enterprise widely known, and brought the author into correspondence with like-minded people at home and abroad, entailing, however, an enormous amount of labour. Rapidly did the work spread through the United Kingdom, and thence to France and other Continental countries, and onwards to Turkey, Syria, India, Burmah, and China. Just as the magazine, *The Book and its Missions*, was the outcome of "The Book and its Story," so the extended sphere of beneficence on which Mrs. Ranyard was led to enter caused that magazine to be superseded by another, known as *The Missing Link Magazine; or Bible-Work at Home and Abroad*. This was commenced in January, 1865, and for fourteen years it has continued to supply, month by month, plain, earnest, pathetic, practical statements and illustrations of this mission to the poor by means of Biblewomen, upwards of 200 of whom were speedily employed. In the preface to the fourteenth volume, completing the issue for the year 1878, and which can have been written only a few weeks prior to Mrs. Ranyard's death, the following simple but touching passage occurs:—"Our hope, expressed in the preface to the first volume of *The Book and its Missions*, in 1856, was just this: 'By recital of

facts from the heights, and especially from the depths, of society—to strengthen the faith of good men in the simple reading of the Scriptures as a direct and powerful instrument of human salvation; and we are now spared to bring forth our twenty-first volume with a deeper faith than ever in the same two-edged sword. Our practical study of the power of the Word of God is only on a domestic scale among the poor and suffering; but, in their world of poverty and pain, we see it year after year winning its quiet victories over the demon of strong drink, proving itself the true educator of the most ignorant, and even the depraved. We see it carried home by the teaching of the Spirit in answer to the prayers of years gone by; we see it make its way into closed courts in answer to a Biblewoman's prayer, just now; we mark it continually laying hold of hearts in mother's classes, who say they shall owe heaven to its teachings."

Among the other works from Mrs. Ranyard's pen, before her time and energies were absorbed by the pressing claims of what came to be her life-work, were, "Nineveh, and its Relics in the British Museum," published in 1832; "Leaves from Life," 1855; "The Border Land, and other Poems," 1857; "Life-Work; or, the Link and the Rivet," 1861; "The True Institution of Sisterhood; or, the Message and its Messengers," 1862; "Stones Cry- ing out, and Book Witness to the Narratives of the Bible concerning the time of the Jews, being the Evidence of the last Ten Years," 1865; "London: and Ten Years' Work in it," 1868; and "Nurses for the Needy, or Biblewomen Nurses in the Homes of the London Poor," 1875.

Most of these works are to be judged, not by any severe literary standard, although the two books by which "L. N. R." is best known rank high even in this respect, but for their purpose and scope. The writer had in view a definite and noble object, and was "straitened until it was accomplished." Her earnest spirit and sublime faith are apparent throughout, and have not failed to infect her readers with a holy enthusiasm. The great charm of all these works, and the main secret of their wonderful popularity, lie in their naturalness and devout simplicity and earnestness. There are no attempts at fine writing. Mere sensationalism is avoided. The author seems to shrink from obtruding her own individuality, and sinks all personal claims and considerations in the work itself. There is a charming absence of all formality and officialism, while yet the agency, in its varied departments and in its far-reaching influences, was always guided and controlled by sanctified common-sense and by the delicate instincts of a true lady. All this is felt rather than seen, for it is never obtruded upon the readers. Their sympathies are appealed to, their convictions are deepened, and their energy is quickened by plain, simple incidents, derived from journals, letters, conversations, and records of meetings. Many of these statements of fact are full of pathos, while others glow with rare spiritual beauty, and all of them reveal the strong and sublime faith that animated this Christian lady and the noble band of workers who were attracted by her courage and earnestness.

Of course there were not a few difficulties, some of which threatened to prove insurmountable. The serial issues from Mrs. Ranyard's pen during the last twenty years fully attest this. Her faith was sometimes sorely tried as the work grew, but having entered upon it she was never allowed to look back or to grow weary. Last year's balance-sheet showed a total of 16,177l. received, of which 3,848l. was from the poor for clothing, &c., besides 1,454l. for Bibles. Of these 11,215 were sold during the year. The chief items of expenditure were 7,655l. for salaries to the Biblewomen and the working staff; 1,535l. for rent and furniture of mission-rooms, fire, light, cleaning, &c.; 5,669l. for purchase of Bibles, clothing, bedding, coals, soup, &c., and only 675l. for printing, stationery, postage, and other expenses incidental to working. Mrs. Ranyard's own services, incessant and onerous, were given as a labour of love, besides large contributions from her private means and from the profits of her publications. The total receipts for this London Bible and Domestic Female Mission during twenty-two years were 323,597l.; a little more than one-third of which sum came in payments from the poor themselves in return for the valuable help which they received. In addition to all this, as time went on and foreign claims arose with pressing earnestness, other work was undertaken and special funds were formed. The *Missing Link Magazine* for December last states:—"We have paid salaries from our Foreign Fund in aid of thirty-six native Christians

employed as Biblewomen abroad, or chiefly hitherto as Scripture-readers. We have eight Biblewomen in Syria—at Beyrout and Damascus—and one Bibleman; one in Jaffa; twelve in India; two in Burmah; two in Madagascar; two in Berlin; two in Madrid; two in Bordeaux; and one each at Genoa, Athens, Constantinople, and the Hebrides." In addition to all this, the branch of the Bible Mission for nurses received and expended during ten years no less than 30,758l.; and during last year 61,833 sick persons were visited, in the aggregate, 125,183 times. But no tabular arrangement can adequately represent the material comfort and the spiritual blessing suggested by such a bare statement. "The day shall declare it." Meanwhile, it is to be hoped that the work will be continued in the same spirit and for the same ends.

The remains of the deceased lady were interred in Norwood Cemetery, after a funeral service conducted at the Presbyterian Church, Regent's-square.

Epitome of News.

The Queen and Court returned to Windsor Castle from Osborne yesterday.

It is stated that Her Majesty will leave England on March 28, and, landing at Cherbourg, will proceed to Italy, where she will probably be visited by the Duke of Connaught and his bride, who will arrive at an Italian port in the Osborne, the Prince of Wales's yacht, early in April. From Italy Her Majesty is to go to Hesse-Darmstadt, there to visit the tomb of the Princess Alice, and will travel incognito.

The German Crown Princess arrived in London on Saturday evening on a visit to the Prince and Princess of Wales.

In consequence of the death of the Grand Duchess of Hesse, the Queen will hold no *levée* this season, and no drawing-rooms until after Easter. The Princess of Wales will hold two drawing-rooms, and the Prince of Wales two *levées*, on Her Majesty's behalf, before Easter.

The bridesmaids on the occasion of the marriage of the Princess Louisa Margaret of Prussia with the Duke of Connaught, on the 13th of March, will be eight in number; two daughters of dukes, two daughters of marquises, and four daughters of earls. Their names are, according to the *Court Journal*:—

Lady Ela Sackville Russell, eldest daughter of the Duke and Duchess of Bedford; Lady Georgiana Elizabeth Spencer-Churchill, fifth daughter of the Duke and Duchess of Marlborough; Lady Blanche Conyngham, eldest daughter of the Marquis and Marchioness of Conyngham; Lady Adelaide Louisa Jane Taylor, eldest daughter of the Marquis of Headfort; Lady Louisa Elizabeth Bruce, sister of the Earl of Elgin; Lady Mabel Selina Bridgeman, eldest daughter of the Earl and Countess of Bradford; Lady Cecilia Lelia Hay, eldest daughter of the Earl and Countess of Erroll; Lady Victoria Frederica Caroline Edgcombe, eldest daughter of the Earl of Mount-Edgcombe.

The Archbishop of Canterbury has been asked to perform the ceremony, but owing to his recent bereavement it is not yet decided whether he will officiate. The assisting prelates will be the Bishops of London, Oxford, Worcester, and Winchester. The best-men of the Duke of Connaught will be the Prince of Wales and Prince Leopold.

A Cabinet Council was held on Saturday, at which all the Ministers were present.

Mr. Trevelyan has fixed Tuesday, March 4, for moving his resolution on the subject of the county franchise. The following are the terms of the resolution:—"That, in the opinion of this House, it would be desirable to establish throughout the whole of the United Kingdom a household franchise similar to that now established in the English boroughs. That it would be desirable so to redistribute political power as to obtain a more complete representation of the opinions of the electoral body." Mr. Blennerhassett will propose to add—"And to provide, as far as possible, for the fair representation of minorities."

It has been officially announced that the Government intend to introduce a Copyright Bill, based to some extent on the recommendations of the Royal Commission.

Her Majesty has appointed the Rev. Thomas James Rowsell, one of Her Majesty's chaplains, to the office of Deputy Clerk of the Closet to Her Majesty, in the room of Canon Lightfoot.

The death is announced of Dr. C. E. Appleton, Fellow of St. John's College, Oxford, and editor of the *Academy*, which occurred on the 1st inst., at Luxor, in Upper Egypt, where Dr. Appleton had been staying for the benefit of his health.

The new scheme for the administration of Dulwich College was objected to at a meeting in Peckham on Saturday evening. A resolution was passed in support of the preservation of the Lower School, and a deputation was appointed to represent the views of the meeting to the Charity Commissioners.

The Davy Centenary at Penzance was brought to a close on Saturday evening, and proved a great success. The exhibition of scientific apparatus was pronounced the best ever held in the West of England, and the various lectures on scientific subjects were largely attended. Siemens's smallest electric light proved quite sufficient to illuminate St. John's Hall. In reply to a complimentary telegram from the mayor, Mr. Tyndall said, "Penzance honours itself in honouring its illustrious son."

The Rev. John Scouler, minister of Milton parish, Glasgow, was examined on Friday in bankruptcy. He was trustee for the late Mr. Bryce, a member of his congregation, who held stock for fully 700l. in the City of Glasgow Bank. As the estate could not meet the first call for 38,000l., Mr. Scouler was liable. He could not meet the call, his assets being only 1,035l.

In the Commons on Monday, in reply to a question, the Chancellor of the Exchequer remarked there was no foundation for the report that a "royal residence" was to be established in Ireland, with the Duke of Connaught as "permanent Viceroy."

Mr. John Bright has written another letter on the subject of protection. It is addressed to Mr. Cyrus Field. Mr. Bright, who seems to have been asked to write an article for an American magazine, says he does not think that anything an Englishman could say would have any effect on an American Protectionist. It is strange, he remarks, that a people who put down slavery at an immense sacrifice are not able to suppress monopoly, which is but a milder form of the same evil. But nations learn slowly. Yet they do learn, and he does not doubt that the time will come when trade will be as free as the wind.

In a letter written by Mr. Gladstone to an elector of Midlothian, the right hon. gentleman points out that in forming a political connection with that county he has been guided by a conviction not only of the truth of certain principles, but of the immense importance of their being at this juncture well known, manfully defended, and deliberately judged of by the nation.

Mrs. Besant, the platform colleague of Mr. Bradlaugh, has entered among the female students for the London University degree, and Mr. Bradlaugh's daughter, Hypatia, has done the same. This young lady is in training as a platform exponent of the doctrines which made her father's name familiar.

On Thursday Mr. Mackenzie, the well-known African explorer, departed in the steamer *Corsair*, specially chartered for Cape Juby, North-West Coast of Africa, for the purpose of opening up that portion of Africa to commerce. Mr. Mackenzie has with him a staff of clerks and interpreters, and a miscellaneous cargo. The steamer will touch at the Canary Islands for a number of men who have been engaged to collect cargo to bring back to England.

On Saturday Lewis Potter and Robert Stronach, the convicted bank director and manager, were removed from Calton Gaol, Edinburgh, to the General Prison, Perth. The prisoners looked very pale and dejected, and were watched by a large crowd while being removed in a cab from Perth Station.

The Great Northern Railway Company's Scotch express, due at Doncaster from the north at 3.41 p.m., on Friday was thrown off the line near Bawtry Station. The train, which was proceeding very rapidly, had got about a mile south of Bawtry, close to a viaduct, when the axle of one of the carriages broke, and the succeeding carriages were thrown off the line. The driver immediately applied the vacuum brake, but the carriages were dragged along for a considerable distance, and the permanent way was greatly damaged. Happily no one was injured.

A meeting of persons favourable to the establishment of a hall in connection with the Oxford Association for the Higher Education of Women, in which no distinction shall be made between students on the ground of their belonging to religious denominations, was held at Balliol College on Saturday afternoon.

The strike of dock labourers at Liverpool is practically at an end—most of the men having returned to work on the masters' terms. The sailors have freely volunteered for the transport steamers which are to convey the troops to the Cape.

A violent snowstorm raged for the last two days of last week in the north of Scotland, and on Sunday there was a complete block in the traffic, through a goods train from Inverness being embedded in the snow between Dalnaspical and Dalwhinnie. The workmen succeeded in getting the train out of the snow at length, when traffic was resumed.

The Baroness Burdett-Coutts on Friday evening entertained a large company of costermongers and their wives at dinner at Brown's-lane House, Spital-fields, and presided as hostess. The men were all members of a club which is now on the point of being enrolled as a friendly society. Loans from their own fund have been made to the amount of 1,500l., and they have at the present time 182l. in the bank.

A meeting was held on Friday at a house in Wimpole-street, attended by ladies and gentlemen, to consider the recent decision of the Court of Appeal in the *Agar-Ellis* case. Mr. Leonard Courtney, M.P., presided. Resolutions were passed recording the opinion of those present that the law as to the custody of children as recently laid down bears hardly upon women, and that Mr. O'Shaughnessy's Bill to enable persons about to marry to make binding agreements with regard to the bringing up of their children is deserving of approval as a remedial measure.

The severe frost has destroyed nearly the whole of the turnip crops in South Shropshire. Thousands of acres are covered only with the diseased and malignant decaying roots.

The half-yearly meeting of the shareholders of the Gas Light and Coke Company was held on Friday in Westminster. The Hon. R. Howe Browne, governor, presided, and in moving the

adoption of the report referred to the electric light process. In Paris the electric light had been in use eighteen months, and the experiments had shown that the expense was four times that of lighting by gas. On Holborn Viaduct, the Thames Embankment, and in Billingsgate Market the electric light had also been tried, but it had been unequal and flickering, and the engines had occasionally broken down. Under all the circumstances, he argued that there was little probability of the electric light becoming an adversary to gas in any way.

Miscellaneous.

COMPULSORY EDUCATION.—It is understood that at the joint meeting of the Education Committees for England and Scotland which was held the other day at the Privy Council Office the advisability of making education universal and compulsory for England in the same sense that it is for Scotland was discussed. There was also considered the necessity for the better organisation of the districts of inspectors, and in connection with it a more thorough organisation of the system of examination both of schools and of pupil teachers. The result of the joint meetings—whatever it be—is expected shortly to appear in the form of a department circular or circulars.

THE SLAUGHTER OF THE CHEYENNE INDIANS.—The *New York Christian Union*, commenting on the flight and slaughter of the band of Cheyenne Indians that escaped from Fort Robinson, says:—"The last phase of our chronic Indian war should make the blood of the coldest-blooded American boil with indignation against the injustice of his own land. The Cheyennes had been sent South to a reservation; but a large band became discontented because of their treatment and determined to go back to their Northern homes. They were overtaken, surrounded, and confined as prisoners. As prisoners they complained bitterly of their treatment, and finally determined to break out and regain their liberty or die. Then followed a tragic conflict, in which these men suffered hunger, cold, wounds, and death, but never flinched for a moment, not one of them. If in our civil war, or in Turkey, or in any of the European wars, or in ancient Greece, a band of men, fifty, sixty, seventy soldiers, had determined to make a fight for liberty or to take death, and had met it as these Cheyennes did—pursued, shot down, leaving their wounded, and fleeing and entrenching themselves, escaping at night in mid-winter, meagrely supplied, inadequately clothed, with only here and there a rifle, armed generally with revolvers and knives, pursued by three or four companies of regular soldiers, dodging them, fighting and losing five or ten, fighting again and losing five or ten, fighting again, and finally exterminated with the exception of half-a-dozen men—in song and story their praise would have been celebrated. The daring, the courage, the heroism, are not surpassed in history. But they were Indians, and the nation shrugs its shoulders, and the brave and hopeless battle for freedom makes but the briefest paragraph in the telegraphic summaries of our daily papers."

THE RAVAGES OF DRINK.—Dr. Norman Kerr, F.L.S., London, made a remarkable confession on Thursday before the Harveian Society of London. He said:—"When a few years ago I instituted an inquiry into the causes contributing to the mortality in the practice of several medical friends, it was with the avowed object of demonstrating and exposing the utter falsity of the perpetual teetotal assertion that 60,000 drunkards died every year in the United Kingdom. I had not long pursued this line of inquiry before it was made clear to me that there was little, if any, exaggeration in these temperance statistics; and, when asked to present the final results of my investigation to the last Social Science Congress, I was compelled to admit that at least 120,000 of our population annually lost their lives through alcoholic excess—40,500 dying from their own intemperance, and 79,500 from accident, violence, poverty, or disease arising from the intemperance of others. This confession he supplemented by asking consideration of the following facts, which may safely be left to speak for themselves:—1. The Government returns of the sickness and mortality of the European troops forming the Madras army in 1849 show that the percentage of mortality was, amongst total abstainers, 11.1 per thousand, amongst the careful drinkers 23.1, and amongst the intemperate 44.5.—2. If all drinking, limited and unlimited, be taken into account, and if all our 19,000 practitioners had a similar experience to myself, the records of my own practice point to a minimum annual mortality from alcohol of 200,000.—3. If the opinion expressed by Dr. Richardson—that our national vitality would be increased one-third were we a temperate nation, be well founded, we lost in 1876, through alcohol, 227,000 lives.—4. The death-rate in the general section of the United Kingdom Assurance Company, from which drunkards are excluded together, being fully seventeen per cent. higher than in the abstaining section, this ratio, applied to our whole number of deaths in Great Britain and Ireland, supposing we had no drunkards amongst us, gives a probable annual mortality from what Sir Henry Thompson calls "drinking far short of drunkenness" of more than 117,000.

CENTRAL AFRICA—DESTRUCTION OF A MISSIONARY PARTY.—The Rev. Horace Waller, of Twywell Rectory, Thrapston, has received some sad intelligence from Zanzibar, under date Jan. 2.

Mr. Waller says:—"My correspondents say that Mr. Penrose, of the Church Missionary Society, has been killed with all his porters (sixty-three in number), in the Unyamwezi country. 'The fact is known, but the cause is mysterious; it seems to have been robbery. The man who did it was an ally of Saeed-bin-Salim, the ex-Governor.' Mr. Thomson, of the London Missionary Society, is also reported dead at Ujiji of sunstroke, and a right noble life has thus passed away." The *Pall Mall Gazette* gives the following particulars of this most lamentable occurrence:—"The Abbé Debaize, sent out by the French Government, was, when last heard of, on the way from Unyamwezi to Ujiji. His further intended movements were not known. It is said that he will cross Africa to the west; but by what line is not stated. It is reported that before reaching Unyamwezi he came into collision with some men of an Unyamwezi chief, called Kungwe-ya-mawe, a relation and rival of the present Unyamwezi Sultan of Unyamwezi, much given to highway robbery. It is near him that Saeed-bin-Salim, the ex-Zanzibar governor of Unyamwezi, has taken refuge, and they are usually said to take common cause and combine to throw obstacles in the way of all going to that centre of trade. It is stated that the Abbé found with these men ten tusks of ivory which they had plundered from an Arab caravan, and were spying out his position in order to bring down a gang of robbers upon him. This ended, it is said, in the Abbé killing the men, and taking the ivory, also two women of their party, possibly slaves, to Unyamwezi. After this a party of the Church Missionary Society—apparently under Mr. Stokes—came up, but having discovered that the chief Myungu was plundering, they took the road by Juvu, and thereby avoided him. Another Church Missionary party, seemingly under Mr. Penrose, fell in to his hands, and was attacked near a lake or pool of water, where the trees gave cover to the enemy. Mr. Penrose was killed, and also sixty-two of his men, chiefly Unyamwezi porters, but including ten Zanzibarians. Mr. Penrose is said to have fought bravely, holding the robbers in check so long as his cartridges lasted, killing sixteen with his own hand before he fell. Everything was lost; and a few days after the empty packing-cases lay on the ground, and sixty-three dead bodies, it is stated, were counted, including that of a white man, supposed to be Mr. Penrose. Whether the act of the Abbé Debaize, if this story is true, had anything to do with what happened is unknown. It seems rather as if Saeed-bin-Salim, the ex-Arab governor, and his ally had agreed to annoy caravans bound for Unyamwezi; and perhaps this attack was made for the sake of plunder, or with that object in view. In any case it shows the necessity of serious steps being taken to make a path that now has become so important much safer than it is at present. The time has clearly come when this great trade route must be rendered secure; but the difficulty is, how is that to be effected? The Sultan of Zanzibar is understood to be open to advice on this point; but, with the best intentions, he has not the material nor other means, unaided, to effect that object."

Gleanings.

A man wanted to commit suicide, and, learning that *acidum aceticum impurum* was very poisonous, went into a drug store and called for three scruples of it. He swallowed it and told the shopman of his determination to die. When he recovered from the effects of a spoonful of common vinegar he found life sweeter than before.

A gentleman was in Dublin a short time ago, and, being desirous to know what progress Home Rule was making among the lower classes, he asked a car-driver what he thought of it. "Home Rule, is it?" said the man, giving a cut to his horse. "Go on wid ye! Home Rule! Sure we know nothin' of Home Rule except the Dublin Corporation—and they gives us these blessed tramways!"

IS MARRIAGE POPULAR?—In a French periodical, *La Nature*, there is an article by M. Bertillon on the "Statistics of Marriage," in which he clearly proves the fallacy of the facetious notion that marriage is a sort of trap to catch the unwary. There is an old conundrum to this effect: "Why is marriage like a besieged city? Because those who are in it wish to get out of it, and those who are out of it wish to get in it." M. Bertillon controverts all this, showing by the light of statistics that at all events in Holland and Germany, from which countries his figures are taken, out of 1,000 bachelors of the ages of twenty-five to thirty-five, 110 to 112 marry in the course of a year, whilst out of 1,000 widowers of the same age, 300 to 350 takes to themselves another wife in the same space of time, thus clearly showing that those who have tried the condition find it so desirable that they are anxious to enter it again as soon as possible. The same statistics apply to both sexes, but in France M. Bertillon finds that widows are not so ready to marry again, and he says, "Is this because French husbands are more wicked or more troublesome than others? No, let us rather believe that they are so good that the majority of their widows are inconsolable indeed."

A SCOTCH PROBATIONER'S SERMON.—The *Saturday Review* is responsible for the following:—"Perhaps the force of competition in producing a sensational discourse was never so well illustrated as by the case of the Scotch probationer at Greenock. A 'probationer,' it may be necessary to say, is a young minister who has not procured a living. He engages in rhetorical tournaments with his fellows;

they preach in turn before critical congregations. It chanced that the probationer of the story had to preach before a shipbuilding parish in Greenock, and he could conceive no topic more likely to interest his audience than the construction of the Ark. After commending the faith of Noah, he pointed out to his listeners that this faith was of a sort which they, hard-working shipwrights, were peculiarly fitted to appreciate. Noah's difficulties were just those practical ones, he said, which they could understand and sympathise with. 'Here was this poor man, living in a land where, as I am credibly informed, there is no water, nothing but the dew on the herbs in the morning, and the wells from which the women fill their pitchers at the going down of the sun. And this poor man was told to prepare for a flood, and how he could tell what a flood might be (in a country where, as travellers say, there is no water) is clean beyond me; but if any of the congregation has received any light on the subject, I will be most happy to speak to him in the vestry. Well, this poor man was told he must build an ark, and how he was to set about that in a country where, as I am informed by the writings of the learned, there is no wood, is also a matter quite beyond me, and a most beautiful illustration of the faith of the patriarch. But if any member of this intelligent congregation (and ye are all interested in this question) thinks he has received any light on the matter, I will be most happy to meet him in the vestry.' After awakening the scepticism of his listeners by these absurd difficulties, the probationer ended with a picture of Noah at work in his "bit yairdie," and of the boys looking over the fence and derisively observing, "Weel, Noah, how are ye getting on to-day, and when's the launch to be?"

Births, Marriages, and Deaths.

MARRIAGES.

FELTHAM—BOYS.—Feb. 11, at York Town Chapel, Surrey, by the Rev. J. E. Cracknell, assisted by the Rev. W. E. Hurdall, B.A., brother-in-law of the bridegroom, Rev. F. J. Feltham, of Winslow, Bucks, to Mercy, elder daughter of Thomas Boys, of Collingwood Park, near Bagshot, Surrey.

SHAW—HUCK.—Feb. 11, at the Congregational Church, Sedburgh, by the Rev. John Holroyd, John Harrison Shaw, eldest son of Henry Shaw, of Leeds, to Isabella, eldest daughter of Robert Huck, of Sedburgh.

WEEKES—MERCER.—Feb. 14, at St. Paul's Presbyterian Church, Westbourne-grove, by the Rev. Walter Morison, D.D., Alred Weekes, Solicitor, Plymouth, to May Malcolm Mercer.

DEATHS.

RANYARD.—Feb. 11, at 13, Hunter-treet, Brunswick-square, in her 70th year, Ellen, wife of Benjamin Ranyard, Esq., known as "L. N. R.," and honoured to have been the originator of the "Bible-Woman's" Mission to the Poor of London.

JONES.—Feb. 12, at Llandiloes, Montgomeryshire, the Rev. Richard Jones, formerly of Manchester, and late pastor of the Independent Church, Llandiloes, aged 72 years.

ASHTON.—Feb. 13, Maria, widow of the late Rev. Robert Ashton, of 10, Powerscroft-road, Clapton, aged 81.

ELWORTHY.—Feb. 14, at Auburn House, Clifton, Sarah Jane, wife of the late Charles James Elworthy, of Wellington, Somerset, and daughter of the late James Kershaw, M.P. for Stockport, aged 43 years.

PICTON.—Feb. 15, at Sandyknowe, Wavertree, Sarah, the beloved wife of Jas. A. Picton, Esq., after a union of more than fifty years.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes, labelled "JAMES EPPS & CO., Homoeopathic Chemists, London." A letter received:—"Gentlemen—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

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TESTIMONIAL. Jan. 27, 1877.

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S. G. HUTCHINS.
By appointment Surgeon-Dentist to the Queen.
G. H. Jones, Esq.

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The Most Delicious Sauce in the World.
This cheap and excellent Sauce makes the plainest viands palatable, and the daintiest dishes more delicious. To Chops, Steaks, Fish, etc., it is incomparable.
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Delicious Custards without Eggs, in less time and at Half the Price.

Unequalled for the purposes intended. Will give the utmost satisfaction if the instructions given are implicitly followed. The proprietors entertain the greatest confidence in the article, and can recommend it to housekeepers generally as a useful agent in the preparation of a good Custard. Give it a Trial.
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Sufficient to make 12 Quarts Jelly,

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Purifies and Enriches the Blood.

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Strengthens the Nerves and Muscular System.

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Promotes Appetite and Improves Digestion.

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PEPPER'S QUININE and IRON TONIC
thoroughly Recruits General Bodily Health and in-
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It is exceedingly fragrant, and specially useful for removing
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will completely restore in a few days grey hair to its
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TARAXACUM and PODOPHYLLIN.—A fluid
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IMPORTANT TESTIMONIAL from OLDHAM.
8, Check-street, Glodwick-road, Oldham,
Page D. Woodcock, Esq., 21st April, 1876.
St. Faith's, Norwich.

Sir,—I was suffering severely from Wind on the
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to meet my case; I was at the time under one of the
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relief until I took your Pills, which I purchased of
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Yorkshire-street. I thank God I ever did so, for
they have proved a great blessing to me. Before I
took your Pills, I was ill nine weeks, and was never
at the end of the street where I live; I almost
despaired of ever being better, but I am happy to
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years, and I attribute it only to the use of your
Pills. I am never without them, and the best of all
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I remain, yours truly,

MRS. RATCLIFFE.

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Indigestion, Costiveness, Giddiness, Sick Headache,
Heartburn, Disturbed Sleep, Palpitation of the Heart, Colic,
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excellent medicine.

Page Woodcock's Wind Pills are sold by all medicine
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Keyless Open Face, and Hunters, plain Polished and Elegantly Engraved, Jewelled in Eight Holes, Setting Hands, without a Key ... 50s.

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Sample Box, assorted kinds, for Seven Stamps.

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FOOD OF HEALTH.

8d. per pound.

One meal a day would give Health to Thousands who are now suffering from Indigestion, Constipation, and their attendant Maladies.

Sold by Chemists and Grocers.

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These well-known family medicines have had a continually increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever. The Oriental Pills are sold in boxes at 1s. 1½d. and 4s. 6d. each. The Solar Elixir in bottles at 4s. 6d. and 11s. each. Both to be obtained of all Chemists.

"DR. ROOKE'S ANTI-LANCET."

All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed:—"It will be an incalculable boon to every person who can read and think."

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Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

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This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

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